

ay, May 21, 1925

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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVII.

JACKSON, MISS., May 28, 1925

NEW SERIES
VOLUME XXVII, No 22

Drs. Christian and Mahon of the Bible Institute are now enjoying a trip to Europe and Palestine.

Brother G. H. Suttle is back from another year's work in the Fort Worth Seminary, and is located temporarily at Noxapater. He is ready for revival meetings or a pastorate. He has done good service in pastorates in Mississippi.

Mississippi has gotten into the news columns all over the country by the filing of a suit against the Ford Motor Company for \$12,000,000 by the State Revenue Agent.

It is said that the Episcopal minister in Memphis who had agreed to a public debate with Dr. W. B. Riley on the question of Evolution backed out when it came to a show-down.

Dr. C. F. Potter, Unitarian, who debated the question of evolution with Dr. Straton some time ago, has resigned his pulpit to accept a college presidency where pupils study for half time and work in offices the other half. He says to him a pulpit is a place of limitations.

Dr. S. M. Brown of the Word and Way invited the Baptist editors and their co-laborers to a luncheon at the Gayoso Hotel during the Convention in Memphis. He and Dr. Maiden spread a feast before the readers of the Word and Way every week. And the luncheon in Memphis was in keeping with their work in the paper.

Pastor A. J. Linton has prepared a good program for a Sunday School and B. Y. P. U. and Bible Institute at Braxton, May 31 to June 11. The speakers, teachers and workers include Miss Lottie McCoy of the Woman's College, Miss Katye Buckley of the Baptist Bible Institute, Mr. O. U. Rushing, W. F. Mahaffey, W. F. Flynt, J. P. Williams and Dr. R. B. Gunter.

Rev. G. C. Hedgepeth, pastor of Reedy Creek, a full-time country church, R. F. D., Marion, S. C., is planning to spend the month of July in the vicinity of Memphis, Tennessee. While there he would be glad to assist country pastors and churches in one or more protracted meetings. It will be recalled that he was one of the speakers at the recent session of the Southern Baptist Convention and it has long been known that his heart is with country pastors and churches. His services will be available to pastors and rural churches in northern Mississippi.

The condition of Southern Baptist Mission Boards, burdened with heavy debts and confronted with decreasing receipts, is not different from other denominations. We know of no general mission board that is out of debt. This does not refer to State Mission Boards, though many of them are badly in debt. The Board of Missions of Southern Methodists recently invited their editors to meet with them in Nashville. It is said the board which conducts their foreign mission work is in debt to the amount of \$1,205,000, near the same amount as our foreign mission Board. This in spite of the fact that their appropriations last year were cut twenty per cent from the year before, and another twenty per cent cut is proposed this year. The New Orleans Christian Advocate represents the situation as most serious and critical.

Mrs. Janie Cree Bose has been elected President of the W. M. U. Training School in Louisville and will assume office August 1.

Mississippi College students got out this week a fifty-four page edition of the Collegian which they sent to six thousand people. It was a great issue.

There have been 25,000 professions of faith resulting from the work of students in the Baptist Bible Institute of New Orleans in the seven years of its history.

Pastor J. A. Chapman says eight of his people at Pleasant Hill, Copiah County, have recently taken the teacher's training course. They have an attendance of sixty at prayer meeting.

Another Baptist church in Memphis, McLemore Avenue, is trying to get a Mississippi man for pastor. Memphis will get to be a good town if they keep getting preachers from Mississippi.

The Sunday School Board in Nashville now co-operates with the Baptist organizations in a number of states to maintain book stores. The following states are included: Virginia, South Carolina, Georgia, Texas, Arkansas, Louisiana, Florida and Oklahoma.

Pastor T. J. Latimer has resigned at Port Gibson effective June 1. He rejoices in seeing the church building completed and in many ways the church has prospered. This is a plucky band of workers and we hope they will not be long without a pastor.

There must have been two hundred eighteen other men who wanted to make a speech in the Southern Baptist Convention when the evolution question was up, as there were two hundred eighteen votes against calling the previous question. But there were 2,259 who said they knew when they had enough.

DO YOU NEED ANY?

Do you need any better Sunday School Superintendent than you have?

Do you need any more trained teachers than you now have?

Do you need any better organization in your school than you have now?

Do you need any better equipment than you now have?

IF SO, then let us help you.

Through the co-operation of the State Mission Board and the Sunday School Board, we want to help every church which has preaching once a month or twice a month to have the very best workers, organization and equipment possible.

We are going in for a great rural campaign for July and August. If you are interested in a school, see how many people you can get to take Teacher Training work and the date you want the school and write me and we will furnish you the workers without any expense to you whatever. Brother pastors and superintendents, please give this your serious consideration and let me hear from you.

—J. E. Byrd,
Baptist Bldg.,
Jackson, Miss.

More than seventy per cent of the Chinese population in San Antonio belongs to the Masonic order.—S. R. N. Bureau.

T. A. J. Beasley reports one hundred twenty-seven professions of faith in a tent meeting at Cordova, Alabama, where he is pastor of two churches.

Dr. E. O. Ware, former Mission Secretary in Louisiana, says that there are five Baptists in Louisiana who are worth as much financially as all the Baptists in the state were worth thirty years ago.

Dr. Philpott of the Moody Church in Chicago says that in a recent visit to Canada he found, as a result of the effort to unite the Congregationalist, Methodist and Presbyterian churches, more discord, division and bitterness than ever before.

Brother W. A. Chisholm goes from Dallas, where he has been Education Secretary of Gaston Avenue Church, to Temple, Texas, to do a similar work in Bell County. He will be remembered as one of our former Sunday School workers in Mississippi.

The indictment of J. T. Scopes, a public school teacher of Dayton, Tennessee, on a charge of teaching evolution contrary to the law of that state, was brought about by a man friendly to evolution for the purpose of testing the law, so that it will hardly be possible for anybody to cry persecution.

Baptists who believe in the integrity and authority of the Bible are planning to open a new theological seminary in Philadelphia, with temporary quarters at 701 Chestnut Street. This is not simply a protest against the unsoundness of seminaries in that region, it is an effort to supply the need of real training for the men who are to be the preachers and leaders among Baptists in the east.

Dr. John D. Freeman, for several years a pastor in Nashville, Tennessee, has been chosen as editor of the Baptist and Reflector, the state paper of Tennessee. He is, if we remember correctly, a native of Arkansas, an alumnus of the Louisville Seminary, and has shown real ability as a writer. Dr. O. E. Bryan thinks he is the greatest editor in the Southern Baptist Convention. He is known all over the South and his ability is recognized before he begins his work as editor. He will be welcomed to the fraternity with open arms and by glad hearts.

Biloxi First Church celebrated the fifteenth anniversary of its reorganization Friday and Sunday, May 22-24. There was an elegant banquet on Friday evening at which body and soul feasted. The physical refreshment was furnished by the W. M. U., and the speakers were Pastor S. G. Posey, Dr. W. A. McComb, Dr. R. B. Gunter, and Mr. J. E. Byrd. Hon. Walter Wadlington was toastmaster. On Sunday there were two sermons by Dr. W. D. Powell, the veteran missionary of the Foreign Board, accompanied by appropriate music and a baptismal service. With the new church house and the new parsonage, the church is in the best condition ever.

SOUTHERN BAPTISTS LIFT UP A GREAT DOCTRINAL STANDARD

By L. R. Scarborough

The committee appointed at the Atlanta Convention on the Baptist Faith and Message reported at the Memphis Convention articles of faith which were a revision and enlargement of the New Hampshire Articles of Faith. Every member of the committee agreed to every item in this report. One member of the committee, Dr. C. P. Stealey, offered a substitute to the article on the Creation and Fall of Man. Dr. Mullins read the report of the committee. Dr. Stealey offered his amendment and spoke for about forty-five minutes. Dr. Mullins followed in an address about the same length. A motion was made by Dr. Barton of Missouri to the effect that the Convention vote immediately upon the amendment and the report of the committee. This vote was about 220 to 2,200 in favor of voting without further discussion. It was ten to one. Then the vote came on Dr. Stealey's amendment. Something over 900 favored it and something over 2,900 voted for the report as it was originally made. The amendment was lost; and then the report embodying the Baptist Faith and Message was adopted with an overwhelming majority. Many brethren were disappointed, especially those who did not get to speak. The motion to cut off debate was as fair to one side as the other. Both sides had had an equal time to speak and by the leaders of the two propositions; and then the vote was so overwhelming. About 700 or more of those who afterwards voted for Dr. Stealey's amendment voted with the other thousands who were opposed to his amendment to cut off further debate. The Convention knew what it wanted to do. Any charge of unfairness misses widely the mark.

A Great Doctrinal Document

The committee made some preliminary statements showing what Baptists mean by confessions of faith, that is, that they are not creeds that one group can bind on the consciences of any other group, and that they are not meant as bludge hammers to beat people over the head with, but that they are guides in interpretation of the Word of God, having no binding authority upon the conscience and that they are statements of religious convictions drawn from the scriptures and not to be pronouncements upon science or government, history or philosophy. No doctrine set out in the New Hampshire Articles of Faith was changed. The wording of some of the articles was changed and some new articles were added, for instance, on religious liberty, peace and war, education, social service, co-operation, stewardship, etc. Dr. Mullins stated that there was no difference of opinion in the committee on the question of evolution but that there was a difference of opinion as to whether in articles of religious faith there ought to be definitions and pronouncements on science. A declaration of faith is a declaration of what you do believe and is not a disclaimer nor a declaration of what you do not believe. Taking the report of the committee as a whole, it is a great doctrinal standard lifted up before the people. In Isaiah 62:10 God says, "Go through, go through the gates; prepare ye the way of the Lord; cast up, cast up the highway; gather out the stones; lift up a standard for the people." This great document now approved and recommended by the Southern Baptist Convention to the churches of our constituency was a great constructive pronouncement, not only against all the false teachings of modernism, but against other heresies as well, as Southern Baptists see the truth. It makes definite, constructive statements of our belief on the following great doctrines—the inspiration of the Bible; the virgin birth, the deity, holy life, atoning death, bodily resurrection and personal return of the Lord Jesus Christ; salvation by grace and grace alone; the spiritual regeneration of the souls of men by the cleansing blood and effective righteousness of the Lord Jesus Christ;

repentance and faith as the only terms of salvation; the two ordinances, the Lord's Supper and baptism; the doctrine of eternal punishment for the unbeliever and eternal glory for the believer. No modernist can accept any of these doctrines. This great document is a broadside against modernism.

The One Point of Difference

The discussion in the Convention and the difference of opinion was around the third article in this declaration of faith on The Fall of Man. Here is what the article says, "Man was created by the special act of God as recorded in Genesis—'So God created man in his own image, in the image of God created he him; male and female created he them.' (Gen. 1:27.) 'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.' (Gen. 2:7.) He was created in a state of holiness under the law of his maker, but through the temptation of Satan he transgressed the command of God and fell from his original holiness and righteousness; whereby his posterity inherit a nature corrupt and in bondage to sin, and are under condemnation, and as soon as they are capable of moral action, become actual transgressors".

Let us look at what this article teaches. "Man was created". It does not say man was evolved. There is a wide difference between the word "creation" and the word "evolution". It says he was created. "Man was created by the special act". This plainly pronounces against the process of evolution because it says he was created by the special act. No evolutionist can get any encouragement thus far. It says "Man was created by the special act of God". It plainly states that it was an act on the part of God and not an act on the part of evolutionary processes. It says "Man was created by the special act of God as recorded in Genesis". This statement substantiates the old belief long believed by our people that the descriptive act in Genesis is the truth of God. And then it specifies by quoting from the scriptures in Genesis 1:27, "So God created man in his own image, in the image of God created he him." It does not say that man was evolved from a lower form of life and finally grew up into the image of God; but it says God created him in his own image and then to make it stronger the article says, quoting from Genesis 2:7, "And the Lord formed man". It does not say he evolved him, but "formed man out of the dust of the ground and breathed into his nostrils the breath of life and he became a living soul". There is not a point in this article as big as the point of a cambric needle for an evolutionist to stand on; and then it goes on and says, "He was created in a state of holiness under the law of his maker".

Now, this was the broad-side the Convention pronounced against all the heresies of modernism. Then, outside of the articles of faith, there was a pronouncement on science and religion. This document was passed unanimously by the Convention at Kansas City, even those who supported the Stealey amendment voting for it and many of them afterwards announced themselves as satisfied with the statement. No man in the Southern Convention, as far as I know, since that time has pronounced himself against this document which was passed by the Convention at Kansas City and reaffirmed by the Memphis Convention. This document says "The best exponents of the evolutionary hypothesis freely admit that the causes of the origin of species have not been traced, nor has any proof been forthcoming that man is not the direct creation of God as recorded in Genesis". It goes on to say, "We protest against the imposition of this theory upon the minds of our children in denominational, or public schools as if it were a definite and established truth of science." And then it goes on to make record of our "unwavering adherence to the supernatural elements in the Christian religion, the Bible as God's revelation of himself; the virgin birth, the deity, the miraculous power,

the vicarious and atoning death of Jesus, his resurrection, ascension and return. And then it says, "We believe that adherence to the above truths and facts is a necessary condition of service for teachers in our Baptist schools", and "We do insist upon a positive content of faith in accordance with the preceding statement as a qualification of acceptable service in Baptist schools. Teachers in our schools should be careful to free themselves from any suspicion of disloyalty on this point. We pledge our support to all schools and teachers who are thus loyal to the facts of Christianity as revealed in the Scriptures".

It is inconceivable to me how any document could be framed in a constructive, declarative way to be stronger against the false teachings of modernism. Dr. R. A. Torrey, one of the leading Fundamentalists of America, nationwide known and loved preacher of the Gospel, said to me, "That document that your Convention passed yesterday ought to satisfy any Fundamentalist in the world. It is a bulwark against modernism and is one of the greatest pronouncements in the history of Christianity". I may not quote his exact words, but certainly almost so. It should be known that Drs. Goodspeed and Laws and other leading Fundamentalists of the non-radical type in the Northern Convention have just made articles of faith for the Eastern Theological Seminary. These men are stalwarts in the fundamentalist movement, though they have repudiated the radical and destructive type who are now functioning in the Baptist Bible Union. In their articles of faith for the new theological seminary they say, "We believe that man was created in the image of God and that he sinned and thereby incurred spiritual death". They do not go into the definitions of science. I would go much further than they have done. The articles of faith approved at Memphis go much further and are much stronger than their statement. I will say for myself that I can sign almost any pronouncement against evolution. I am against it, first, last and all the time. I believe its teaching today is doing great damage to the cause of Christ and that is the reason why I favor the approval of the Convention of these articles of faith and the declaration by Dr. Mullins on science and religion. The document the Convention passed and the majority of the committee recommended ought to be satisfying to any Southern Baptist.

The leaders of the Baptist Bible Union who do not want a settlement but only an issue and a fight rallied around Dr. Stealey and his proposition. One of the leaders of this movement, showing his animus and purpose, was heard to say, "I would give ten thousand dollars for the Stealey article to be defeated". He was greatly disappointed because he did not get to speak before the Convention. This divisive movement of the Baptist Bible Union, with its three leaders, all of whom are discounted Baptists, sought in pre-convention meetings in every possible way, by sensational, misrepresentative, denunciatory propaganda, advertisements and discussions to create a bad and divisive atmosphere for our Convention. They did their best to divert the mind of the Convention from its great, co-operative work and to create a divisive and destructive atmosphere and they succeeded with some good men. They announced publicly that they were going to carry this war, in preliminary meetings and free-of-charge distribution of their papers, to every state convention in the South and to every possible Baptist in the South. They refuse to co-operate in the work and spread abroad a propaganda of misrepresentation of our schools, our methods, our leaders and our successes; and yet try to determine the doctrinal content of our Convention. I believe the man or the movement that refuses to assume the responsibilities of the work of the Kingdom of Christ has no right to decide the doctrinal faith of the workers. You cannot satisfy these men. They are obsessed. They have a brain spasm. They are opposed to the articles of faith the Convention has approved

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Bible Union who y an issue and a and his proposi- movement, show- as heard to say, rs for the Stealey is greatly disap- to speak before movement of the hree leaders, all s, sought in pre- possible way, by enunciatory pro- scussions to cre- ere for our Com- divert the mind eat, co-operative d destructive at- with some good that they were iminary meetings of their papers, to uth and to every They refuse to co- abroad a propa- our schools, our successes; and yet l content of our or the movement responsibilities of rist has no right he workers. You ey are obsessed. ey are opposed to tion has approved

for another reason and that is that it contains an article on New Testament co-operation. Those of them who are Southern Baptists, I am speaking of the leaders of this Bible Union movement, just gave enough to meet the constitutional requirement for a seat in the Convention for two messengers. The Baptists of the South had just as well know that we cannot satisfy these agitators. I say of the leaders of the Baptist Bible Union and this world Fundamentalist movement, they are like Christ in one particular—they build around themselves, but unlike him in another particular. He built around his cross. They build around their criticisms. Paul separated himself from John Mark because "He went not with us to the work".

Southern Baptists are New Testament in their theology. They are sane and solid and sound and they are using their doctrines in a great, aggressive, organized, evangelistic movement to save the world. I am going with these orthodox, evangelistic, working Baptists. I hope you will go with us.

A Closing Exhortation

Our chance to meet the pressing obligations of our causes, take care of the growth of all our work, and pay our debtors to a lost world lies in a forward movement in spiritual evangelism and Bible stewardship in backing the co-operative program of Southern Baptists. We ought, all of us, now, with the New Testament in our hands, to go afield to win souls and to raise at least five million dollars this year for distribution among our Southwide and worldwide causes, and that much or more for our state causes. Let's go.

PEDOBAPTISTS ON INFANT BAPTISM

Under the heading "What Others Say of Us" The Baptist Times and Freeman prints the following comments:

Bishop Harold Browne—"We read nothing of infants being baptized by any of the apostles."

Bishop Barlow—"I believe, and know, that there is neither precept nor example in Scripture for infant baptism, nor any just evidence of it for above 200 years after Christ."

Dean Stanley—"In the apostolic age and in the three centuries which followed, it is evident that, as a general rule, those who came to baptism came in full age, and of their own deliberate choice. We find a few cases of the baptism of children. In the third century we find one case of the baptism of infants."

Dr. Plummer—"The recipients of Christian baptism were required to repent and believe. Not only is there no mention of the baptism of infants, but there is no text from which it can be securely inferred. Scripture tells us that repentance and faith are requisites for baptism."

Dr. Forsyth—"I do not believe it possible to prove the practice of infant baptism from the New Testament. Neither do I think it obtained during the first two centuries after Christ."

Professor Lange, of Jena—"All attempts to make out infant baptism from the New Testament fail. It is totally opposed to the spirit of the apostolic age, and to the fundamental principles of the New Testament."

Rev. H. R. Haweis—"The early Christians baptized people, not to give them the Spirit, but because they had the Spirit, and until some signs of conversion, that is, some signs of the action of God's Spirit in the heart, as far as I can see, people in the early times were not baptized."

Henry Ward Beecher—"I concede and I assert that infant baptism is nowhere commanded in the New Testament. No one can find a passage that commands it, and if it can stand only on that ground, we may as well give it up first as last."

Professor Agar Beet—"The mention of baptized households by no means proves or suggests that they baptized infants."

Professor Neander—"We cannot prove that the apostles ordained infant baptism from those

places where the baptism of a whole family is mentioned."

Dean Plumptre—"Those who are said to have been baptized are obviously identical with those whom St. Paul addressed—the word 'all' is used in each case—and must, therefore, have been of an age to receive instruction together with the jailor himself."—Comment on Acts 16:23.)—Watchman-Examiner.

RECOMMENDATION OF APPRECIATION

The Executive Committee of the Baptist State Convention Board in its session May 21st passed resolutions of respect and appreciation of Reverend T. J. Norsworthy of Meridian, Mississippi, who about a year ago joined the First Baptist Church of that city. This resolution was for the purpose of encouraging him in his work with the Baptist people and to give expression of concern for his success in the work. The committee is desirous that the churches desiring Evangelistic services may call on Brother Norsworthy; as he has proven to be successful in the meetings which he has thus far held, feeling that his work is of a constructive nature and that he should be kept employed in this special line of work, and it is further desired that as many churches as desire his services during the summer months shall either write Brother Norsworthy or the Corresponding Secretary of the Baptist State Convention Board. The Executive Committee cheerfully recommends him to the brotherhood and to the churches.

—Executive Committee,

Per R. B. Gunter, Corresponding Secretary.

COMMENCEMENT AT WOMAN'S COLLEGE

The Commencement Exercises of the Mississippi Woman's College will begin on Thursday night, May 28, and will continue through Monday night, June 1. These exercises are of special interest inasmuch as the College is raising its endowment by means of which it will classify as an A-1 college. Announcements of much interest in regard to this endowment are expected to be given out at the Commencement Exercises. The full program follows:

Thursday, May 28, 8:00 P. M., at Tatum Court—Final concert by the Music Department.

Friday, May 29, 8:00 P. M., at Tatum Court—Final entertainment by the Speech Arts Department, followed by an art exhibit in the studios of the Art Department.

Saturday, May 30, from 2:00 to 6:00 P. M., at Tatum Court—Art exhibit in the studios of the Art Department.

Saturday, May 30, 8:00 P. M., at Tatum Court—Popular concert.

Sunday, May 31, 11:00 A. M., at First Baptist Church—Baccalaureate sermon by Dr. Roland Q. Leavell, Lawrenceburg, Kentucky.

Sunday, May 31, 8:00 P. M., at First Baptist Church—Sacred Concert.

Monday, June 1, 8:00 P. M., at Tatum Court—Graduating exercises and Baccalaureate address by Hon. W. M. Whittington, Greenwood, Mississippi.

SPECIAL OFFER OF TITHING LITERATURE

The unusual partnership proposition described in pamphlet No. 38, "Winning Financial Freedom," is proving so popular and effective that we are again offering to furnish any minister, without charge, postage paid, a sufficient quantity of the pamphlet to supply one copy to each member of his official church boards.

If you so request in your order, we will add an "Offer No. 3" package which contains samples of

the 38 pamphlets we publish—about 475 pages—for \$0.50.

When you write please mention the Baptist Record; also, give your denomination.

—The Layman Company,
50 E. Superior Street,
Chicago, Illinois.

Suppose the Home and Foreign Boards of the Southern Baptist Convention had an endowment of \$2,000,000. Wouldn't that be fine. It would mean an income of \$100,000 a year from interest on it. But suppose it were just the other way, that we owed \$2,000,000 on which we have to pay interest. That is an endowment turned bottom side up. Now that is what we actually have. Or to put it another way, the banks have an endowment fund of \$2,000,000 invested with Southern Baptists and we are paying them the interest on it as an annuity. It is time for us to quit explaining, and apologizing, and saying nobody is to blame. Somebody is to blame. This is poor business and it is time somebody is working this thing out and keeping us out of debt. We do not know all Dr. Crouch had in mind in his resolution at the Convention that a committee be appointed to study the business methods of our boards. But it seems to be a sort of vaccination against a receivership. It is not fair to the Baptists of the South that our Boards should pile up debts. It is no use to say that the people are to blame for they have not given the money. Maybe they ought to give it. We believe they ought, but they haven't done it, and until we have some assurance that they are going to do it, we can't afford to spend money which we haven't got, and no certainty of getting. Let's stop and work this problem out.

Be sympathetic with the world's needs and your heart and purse will be open to it. Be systematic in your support of the work and there will be no debts accumulating on our boards.

The Baptist of Chicago says that over a third of the preachers in the Northern Baptist Convention are not in the pastorate.

1,229 tithers signed up is the record of the First Church, Shreveport, Dr. M. E. Dodd, pastor. Out of 2,200 resident members, 1,726 have pledged for 1925 current expense and missions.

"Cute" is the word to describe the announcement of the arrival May 20 of James Coleman Vick at the home of Mr. and Mrs. Macon Coleman Vick at Clarksdale. We join in the chorus of congratulations.

Baylor College at Belton, Texas, has a good commencement program, including sermons by Drs. F. S. Groner and C. V. Edwards, and Baccalaureate address by Dr. S. J. Porter of Washington. They put on exhibition also the products of their various departments which make a good demonstration.

The Woman's College of Hattiesburg had a Victory Dinner last Monday to commemorate the success of Hattiesburg's effort in raising her part of the endowment. The goal for the city was \$75,000 and they went beyond \$82,000 in great glee. Promises are coming in from all over the southern part of the state.

At a meeting of the Executive Committee of the State Convention Board last week Brother J. S. Deaton was elected Budget Secretary, and he has indicated his acceptance to begin June 1. He was graduated several years ago from Mississippi College, later from the Southwestern Seminary, was pastor in Texas and then served several years as District Enlistment Evangelist in Missouri. He comes back to us with the prestige of work well done in other fields and eager for the best service in his native state. He will be gladly welcomed by all our people.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY

P. J. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY. Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

THE SON OF MAN

We have been considering from time to time in these columns the names and titles of Jesus. Beginning with the name Jesus, we next saw the meaning of the Christ, or Messiah, then The Lord, then Immanuel. Another title which we encounter constantly in the four gospels is The Son of Man. It is a striking fact that we find this title of Jesus, with a single exception, nowhere else in the New Testament than in the gospels, and in the four gospels it is always used by Jesus himself in speaking of himself and not used by any of his disciples in speaking of Him. They never speak of Him as The Son of Man; but He often calls himself The Son of Man. The single exception to this is in the seventh chapter of Acts where Stephen says: "Behold I see the heavens opened and the Son of Man standing on the right hand of God". An apparent exception is found in Revelation 1:13 where John sees "one like unto a son of man".

It ought to be noted that when Jesus speaks of himself as The Son of Man, the word man is not specific for a man as distinguished from a woman, but means a human being. Jesus was not the son of a man, as he was the son of a woman, but he was The Son of Man, as one who was the outstanding representative of the human race. It is probable that Jesus thus spoke of himself because to him it was an entirely new relationship. Because of this it impressed him, just as anything new or different always strikes us more forcefully and is more apt to be spoken of than things to which we are accustomed. Our first impressions of a new place are not necessarily its outstanding characteristics, but the things that are different from what we are accustomed to.

Beside this it was necessary for Jesus to approach the people from the human side. He could have come in majesty and glory the first time, as we expect him to do the second time. But there are many reasons why he did not. Among them is this reason that he did not wish to overwhelm them with a revelation of his divinity, but must allow their minds to work normally and their understandings to take in gradually the truth of his divine nature and mission. This was by degrees unfolded to their minds, and many things the disciples did not understand till he was taken away and they looked back upon his life.

But the outstanding reason for this title is probably to set forth the fact that Jesus is the one and only representative of the human race, just as the title Son of God sets forth the fact that he is the one and only begotten of the Father and his representative in dealing with men. There are many sons of God, men who have been regenerated and made children of God by faith in the redeeming blood of Christ. But there is only one Son of God, begotten of Him from all eternity. There are many sons of men, but Jesus is the Son of Man in the sense that he is in his own person the equivalent of the whole human race, equal in value to the whole, the creator of all, and the divinely recognized

representative of the race in its relationship to God.

The same truth is brought out by Paul in speaking of Jesus as the Second Adam, or Second Man. The first Adam was the father, the progenitor of the whole race of men. His conduct determined the condition of all his descendants. He stood not as an individual alone before God, but in his representative capacity for all men. Paul says, "Through one man sin entered into the world and death through sin." Again, "Even so through the obedience of the one shall the many be made righteous." Also in 1 Corinthians he says, "As in Adam all die, so also in Christ shall all be made alive." Jesus stood for us before God in the sacrifice on Calvary. His atoning death was as the Son of Man for the whole race of men. He now stands for us before God and God deals with us through him.

FAITH AND AUTHORITY

Among the many good books Dr. E. Y. Mullins has written there is none which deals with a more vital subject than his volume on Freedom and Authority in Religion. To anybody who can understand it, for it is not as easily read as a fairy tale, it is well worth careful study. There is no subject on which serious people are thinking today, whether they be religious or not, no subject that more needs attention than that of authority. Is there any final authority? Any thing, or person, or body of persons to whom we may make final appeal for decisions as to truth and right? Is there no central authority? no unit of authority? no last resort? no one thing or person or body of people to whom all men may go, and in whose hands they may rest their case with the assurance that what is true will be made known and what is right will be done?

Or is every man, every separate individual in the human race the final authority for himself? Must he consult no other than the man under his own hat, and the conscience that is in his own breast? To put it in another way, is all life individualistic, independent, having no relationship to other lives and no necessary connection with other people? Is what is right and true in one place and with one man, right and true in every place and with every man? Or is what is right in one place and with one man wrong in another place and with another man? Is righteousness a matter of expediency and custom; or is it eternal and unchangeable? Right here the religion of the Old and New Testament is in irreconcilable and deadly conflict with all other religions.

The outstanding word of the Bible is Righteousness, and it means the same thing the world around. It is unalterable, invariable, universal, as high as heaven, as deep as hell, as long as eternity. The best that other religions knew was morals or ethics. But the religion of Jehovah is righteousness. The difference goes down to the root of things. Morals or ethics, being Latin or Greek words, means simply what is customary, a conventional standard that has been agreed upon by men. Righteousness is as straight and firm as the throne of God. It is the foundation of His throne. It is established in and by authority; His authority. It does not accommodate itself to the whim or caprice or changing conditions among men. The religion of Jehovah, the religion of Jesus, is a religion of authority, of one final authority. This can not be said too emphatically, nor have too large a place in our thinking.

It was not an accident, but divinely purposed and placed, that the revelation made to Israel at Sinai began with the announcement of the fact of One God. Amid the most solemnly impressive and awe-inspiring setting which can be conceived, from the top of the smoking and blazing peak of Sinai they heard: "Hear O Israel, the Lord thy God is One Lord." The oneness of God is the basis of all their religion. If there is one God there is one law, one rule of conduct, one

standard of right, for all mankind. He says: "One law shall be to him that is homeborn, and to the stranger that sojourneth among you." Truth and right are as immutable as God, because they are the revelations of Him. This truth needs to be said over and over, to be deep planted in the mind, for in our day there are not a few who are saying, "Let the heathen alone, his religion suits and satisfies him." There are others who are saying, "Why bother about differences of opinion and practice among Christians? Who knows what is right? Maybe all are right; maybe none. What difference does it make? Let's adopt an inclusive policy. Why make tests of fellowship?" But as sure as there is a God, there is truth and right. As sure as he is a living and loving God he will reveal to men what is true and right.

And now we come to the chief point which we started out to state. There can be no definite faith without definite authority. Faith and authority are inseparable. Faith clings to authority and is dependent on it as the vine is on the trellis. Paul says he was a teacher of the Gentiles in faith and truth. He could not teach them in faith if he did not present the truth. Faith must have truth to take hold on. It does not exist unless there is something for it to take hold on. A fine example of this is seen in the case of the centurion who asked Jesus to heal his servant. Jesus marveled at his faith; said, "I have not seen so great faith, no not in Israel." But the explanation of this marvelous faith of the centurion is found in his statement, "I also am a man under authority. And I have under me soldiers; and I say to this one Go, and he goeth; to another Come, and he cometh; and to my servant, Do this, and he doeth it." He knew the meaning of authority, and he knew that Jesus had it. This inspired his faith. This is the only thing that will ever produce a sound, virulent faith.

The questioning, doubting, uncertain, vague conception of God begets no faith. We must believe that he is, and is a rewarder of them that seek him. We will never get far with the business of Christian living and Christian service until we hear the voice of Jesus saying, "ALL AUTHORITY is given unto me in heaven and on earth." We shall be able to carry on his work in the power of a virile living faith, when we hear him say, "That ye may know that the Son of Man hath authority on earth to forgive sins." Where there is no authority there is no faith. Where there is a recognition of the definite authority of God there will be a vigorous conquering faith that will overcome the world.

I SAY THE TRUTH

Did you ever realize how hard it is to tell the truth; to tell the exact truth; not to shade it or trim it at all? Any man who thinks it easy to tell the truth anywhere and everywhere, probably has not a very acute conscience on the subject and doesn't bother himself to be exact. He feels that if he comes somewhere in the neighborhood of it he is doing fairly well, as well as could be expected. No, it is not easy to be always truthful. Not simply to make other folks believe you are telling the truth, but to know in your own soul that you are telling the truth: to say with Paul, "I say the truth; I lie not, my conscience bearing me witness." And truthfulness has a higher standard and a surer protection than even our own conscience. We must put what we say right along by the side of God and see how it looks in his sight; to see if there are any faulty spots in it in the light of his presence. This does not mean that we must always swear to the truth of what we say, but be conscious that we are speaking in the sight of God and to be judged by him in righteousness. Like Paul we must say, "I speak the truth in Christ; I lie not; my conscience bearing me witness IN THE HOLY SPIRIT." It is a good thing thus to undergo inspection.

The BLUE BLOODED DEACON'S SCRAPHEAP

THEM AS CAN'T REASON FOR THEIRSELVES

By Rev. A. Portleigh Humdinger

Dear Editor:

Well, as Baptists, at the last business meeting of our church we exercised ourselves. We didn't decide on nothing definite, but we done some mighty square talking. Deacon Noxumkol riz soon after the meeting was announced in order and purty near took my whole speech in totoe. He says, "The Deacons has got to think and plan for them as can't reason for theirselves."

That put the fat in the fire, as everybody took it for granted that Noxumkol was speaking concerning he and others prominent in the flesh. It turned out after much discussion that everybody was willing to follow my leadership but not that of any other person. That come out when a brother riz and remarked that the Baptists of Heckville was open to opinions on any subject but that they wasn't for having 'em crammed down. I suppose that referred to me and my leadership of the flock as opposed to the dictatorial policy of Noxumkol.

We will recline in a special meeting of pastor and deacons this week end to try to thrash out the matter of getting the Record in every home without any set of folks being responsible for the accomplishment.

Yours correspondingly,

REV. A. PORTLEIGH HUMDINGER.

If there is any universal sin it is lying. More people are guilty of it than of any other one sin. David said, "I said in my haste, all men are liars." He was generous enough afterward to question the accuracy of this universal judgment. But is it strange that the children grow up with lying lips, when nine-tenths of the mothers and fathers use lying as a means of preventing their children from doing things they don't wish them to do, or to get them to do things they wish them to do? Threats and promises are continually employed in which there is no truth. The whole human race needs a thorough cleansing at this most vital point, for there is no surer evidence of utter corruption of heart and life than the habit of falsifying, of misrepresentation.

Religion itself, strange to say, furnishes a fertile field for insincerity, for misrepresentation. Here it is not more common, but it is more glaring and offensive. The fight of Jesus' life was against hypocrisy wearing the mask of religion. Indeed the whole public religious life, instruction and practice in his day was a tissue of hypocrisy, the practice of lies. He said of his religious contemporaries that they laid heavy burdens on the shoulders of others, but themselves refused to touch them with their little fingers. They loved to stand on the corners of the streets when they prayed, and did all their righteousness to be seen of men. They said if they had lived in the days of their fathers they would not have mistreated the prophets, but they crucified the Son of God. They garnished the sepulchres of the saints who had died in the discharge of duty, but they killed the living saints who showed them the way of life. Their life was a tissue of lies; these men who were religious leaders. Instead of being true shepherds, they were thieves and robbers.

Now it will not profit us to bring charges against religious leaders and teachers of our own time. That is not the purpose of this article. But it is the purpose to call every man to turn the search light of God's word and allow the

light of God's Holy Spirit to shine into our own hearts. It will not profit us to point at some other man, but to pray, "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." It is easy to see evidences of insincerity in religious leaders. It is enough sometimes to turn people away in disgust from the truth. But a better reaction on our part will be to pray for deliverance from the insidious soul destroying corruption of insincerity. Let us pray with David when he says: "Who can understand his errors? Cleanse thou me from secret faults." A great, widespread religious apostasy begins in the destruction of individual integrity. If the Lord finds ten righteous men in Sodom it will be spared.

We appreciate an invitation to the commencement exercises of the Mississippi Agricultural and Mechanical College.

The Gospel Messenger is a new paper published by Pastor S. L. Morris at DeKalb in the interest of Kemper County Baptists. He knows how.

Mrs. S. E. Slaton of Gunnison attended the Convention in Memphis, having also been at the Conventions in Memphis in 1867 and 1889. So Brother Burress and Brother Levering were not the only ones with the record.

There were 24 Baptist Hospitals in the South, with 3,109 beds, treating last year 100,971 patients. Over a million dollars worth of service was given without charge.

Dr. R. Q. Leavell has finished his work for the doctor's degree in the Louisville Seminary and we are glad to welcome him back to Mississippi. He begins his work as pastor of First Church, Picayune, on the first of June.

The fifth Sunday meeting of the Rankin Coun-

ty Baptist Association meets with Cato Church the 31st day of May. Every church in the association is urged to send representatives. We expect to have a good program.

Rev. L. I. Thompson, Pres.
John Hasty, Secretary.

Statistics show that there have been marvelous achievements in Southern Baptist foreign mission work. During the twenty-one years' administration preceding Dr. Love's administration of ten years the total receipts amounted to \$6,631,164.83. During the ten years of Dr. Love's administration the total receipts amount to \$16,149,994.64. We are now occupying eighteen fields against seven in 1914. We have 544 missionaries, compared with 278 in 1914. In 1914 there were 29,991 church members in the foreign field; now we have 118,872. The total cash receipts to the Foreign Mission Board, at the close of April 30, 1925, were \$1,405,265.99 against \$1,745,876.97 last year.

The First Baptist Church of Pine Bluff, Arkansas, of which Selsus E. Tull is pastor, has recently experienced a glorious revival. The meeting began on April 26 and closed on May 10. There was a total of 145 additions to the church. Pastor Clyde C. Morris, pastor of the First Baptist Church of Ada, Oklahoma, was the preacher for the meeting, and the music was led by Prof. W. J. Work, the soloist and music director of the church. It will be remembered that both Brother Morris and Brother Tull are Mississippi boys. Brother Morris is rapidly becoming recognized as one of the best pastor-evangelists in all the South. In sending this notice to the Record Brother Tull sends his greetings to all his former friends in Mississippi.

People who are talking about or advocating an indigenous church, ought also to try the experiment of an indigenous arithmetic or an indigenous multiplication table. By indigenous church they seem to mean one that is changed in form of organization or in doctrinal content to suit the ideas, notions, prejudices and caprice of the folks in any particular country or locality. Are truth and righteousness matters of geography or race? Do latitude and longitude figure in the character of God and his requirements for men? If we want a genuinely indigenous article of religion why do mission work at all? Let the heathen Chinese alone. He's got what he wants. Your indigenous argument proves too much. By preaching the gospel to non-Christian people we are not forcing upon them some ideas of our own. We are proclaiming that the kingdom of heaven is at hand. The Bible is not man's teaching, but God's Word.

The report of the Future Program Commission was heard with deep interest. The Convention voted to refer hereafter to the Program as the "Co-operative Program" instead of the Program for any particular year. The Convention adopted the recommendation of the Commission on the Co-operative Program that we fix as our financial goal for South-wide purposes in 1926 a minimum of \$5,000,000, and that the states be urged to divide their offerings for denominational purposes upon the basis of 50 per cent for South-wide purposes and 50 per cent for state purposes, netting \$5,000,000 for South-wide purposes. The percentage of allocation is as follows: Foreign missions, 50 per cent; home missions, 22½ per cent; Christian education, 15 per cent; ministerial relief 9½ per cent; New Orleans Hospital, 3 per cent; totaling 100 per cent. The 15 per cent allocated to Christian education is to be distributed according to the following percentage: Southern Baptist Seminary, 5 per cent; Southwestern Seminary, 4 per cent; Southwestern Training School, ½ per cent; Baptist Bible Institute, 3 per cent; Education Board, 2 per cent, and Negro Seminary, ½ per cent.

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Southern Baptist Theological Seminary Building Page



The New Dormitory Building of the Southern Baptist Theological Seminary at "The Beeches", Louisville, Ky. A world's record enrollment of licensed and ordained ministerial students and city's encroaching business section necessitate moving and enlarging plant. The above building is now under construction.

SEMINARY HAS RIGHT OF WAY

By reason of its contributions to the cause of New Testament Christianity, its place in the entire program of the Southern Baptists, its dire needs for more adequate and suitable quarters for the continuance of its superb work, its lack of previous pleas, its Baptist character without Baptist buildings, the decision of the Southern Baptist Convention and the decision of the Mississippi Baptist Convention, the Southern Baptist Theological Seminary has right of way in Mississippi, beginning June 1, to solicit funds for its new buildings.

When we speak of "right of way" we mean that by mutual agreement and with all other interests at heart, the Seminary is coming into Mississippi to give Mississippi Baptists the privilege of a part in properly providing its worthy and needy seminary.

New Testament Christianity

The Seminary has trained 6,000 ministers, missionaries, editors, secretaries, and others to have a love for the whole Book who believe in the supernatural in religion and who proclaim a message of saving grace and redemptive power.

Southern Baptist Convention Program

The Seminary has been called by more than one eminent speaker, "the greatest single asset of Southern Baptists", because it has furnished the large majority of leaders for the entire program at home and to the uttermost parts of the earth.

Its Dire Needs

An unprecedented number of licensed and ordained ministers, an average of 429 for each of the last four sessions, have crowded the halls of the Seminary to sit at the feet of an incomparable group of Bible scholars. And making the situation additionally critical, the business section of Louisville has enveloped the Seminary with its crowded conditions, its noise and its dirt.

No Previous Pleas

This is the first building campaign the Seminary has ever launched among Southern Baptists. The Seminary has wanted a new plant for some years but being considerate has delayed until this and denominational circumstances, over which it had no control, forced it to make a quest for building funds, a quest for which it needs make no apology.

Baptist Character Without Baptist Buildings

The Seminary is Baptist but Southern Baptists as a denomination have not contributed as much as \$50,000.00 toward the present buildings. The Norton family gave Norton Hall; New York friends gave New York Hall; Mr. Joshua Levering gave the gymnasium; and the library was given by Mrs. J. Lawrence Smith.

Southern Baptist Convention Decision

Recognizing the needs of the Seminary and the fact that it could not hope to even approximate through the regular programs the amount of money necessary for its new plant, the Atlanta Convention authorized the Seminary to conduct a campaign for funds throughout the territory of the Convention during the year 1925.

In Mississippi

Wishing to recognize every wish of the various state organizations, although their wishes in more than one case inconvenienced the Seminary, the Seminary has waited to enter Mississippi until June 1. It now comes in happily and under mutual agreement. Dr. R. B. Gunter, corresponding secretary, has extended every courtesy to the Seminary in its plans for Mississippi and Dr. P. I. Lipsey, editor of The Baptist Record, has generously agreed to give the Seminary a full page of space each week for a certain time.

HISTORY OF SEMINARY MOVEMENT

This movement is a two-fold movement. First there is the establishment, growth and present status of the Seminary; and then the development of plans for a new, adequate and suitably located plant.

Brief Seminary History

"After the formation of the Southern Baptist Convention in 1845, there grew among the leaders a conviction a seminary exclusively for theological teaching should be established for the whole South. The sentiment found adequate and influential expression in an address by Dr. James P. Boyce while professor in the theological department of Furman University, Greenville, S. C. This address outlined the need and character of such an institution."

At the seventh session of the Convention, in Louisville, May, 1857, an Educational Convention was held at which it was decided to establish such a school. It was established in 1859 with a faculty consisting of Drs. James P. Boyce, John A. Broadus, Basil Manly, Jr., and William Williams, and a handful of students. The Civil War closed its doors temporarily and when it reopened impoverished South Carolina was unable to nourish it adequately so that it was moved to Kentucky. It's significant that the Seminary began in Greenville, S. C., where its founder was then located and moved to Louisville, Ky., in 1877, where its organization was first definitely decided on.

It has grown and grown and grown, until it has increased in enrollment manifold, and has for a number of years maintained the distinction of being the largest theological seminary in the world exclusively for ministers.

Building Campaign History

The removal of the Seminary to larger and more suited quarters was thought of by the faculty about fifteen or sixteen years ago. Such a proposition was broached to the Board of Trustees in 1910 at their meeting in Baltimore and the Board sent a committee to Louisville to investigate. After several days they agreed to purchase forty-four acres on the Brownsboro Road in the Northeastern section of the city. Unforeseen contingencies arose following the World War and this property was disposed of and about fifty acres known as "The Beeches" was purchased on Lexington Road.

On Thanksgiving Day 1923 ground was broken for Norton Hall, which is now nearing completion.

At the Southern Baptist Convention, Atlanta, Ga., the Convention authorized the Seminary to solicit funds for its new project during 1925.

Within a few days of a year after the ground breaking for Norton Hall, the corner stone of this initial building was laid.

On January 1, 1924, the campaign for \$2,000,000.00 for immediate building needs was launched with Dr. Mullins, director, and Rev. Allan H. Bissell, associate director, and a sufficient office and field force.

Excavation for the new dormitory began in April.

Field agents have been busy in various states for several months and are now ready to enter Mississippi.

A BAPTIST CAMPAIGN

The campaign for building funds by the Southern Baptist Theological Seminary is a Baptist campaign; it is for a great Baptist institution, by a Baptist organization, among a Baptist host, and in a Baptist manner.

A Baptist Institution

The Seminary is The SOUTHERN BAPTIST Theological Seminary; so organized, so constituted and so maintained. Its legal status complies with every wish of the Southern Baptist Convention itself, every trustee being from Convention choice.

And more significantly, it has infused vitality into every phase of our endeavor; largely manned the various agencies of our world program; maintained the morale of our advancing forces; and unified our great democracy of individuals.

A Baptist Organization

The Seminary might have secured professional campaigners to solicit funds but has engaged a soliciting personnel of Baptists with a love for our ideals and bearing a vital relationship to the Seminary. The whole organization from Dr. Mullins on down is Baptist.

A Baptist Host

This is a Baptist problem and the Seminary is coming to Southern Baptists with it. There was a day when Dr. Boyce largely sustained the Seminary out of his personal resources. That is neither desirable nor right. The Seminary belongs to Southern Baptists and Southern Baptists, of which Mississippi Baptists are an important unit, must support the Seminary or it perishes.

In a Baptist Manner

The Baptist manner is Biblical, sane, progressive and democratic. The Seminary has ever and is now endeavoring to practice the Golden Rule and is asking that each one give as he or she is able. The Seminary is not using high pressure methods but is conducting itself with dignity and sanity. In so far as possible it is moving toward a great ideal and goal which when attained will mean further advance. The feelings of other organizations and institutions are being respected and each individual is given the privilege of giving as high or as low as his ability will afford.

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THE GIANT FIGHTING THE MAN OF STRAW

By B. P. Robertson

The recent Convention held in Memphis was a great assembly, but one of the most pathetic occasions in the history of Southern Baptists. The attention and interest of the Convention were dissipated in fighting a man of straw. The theory of Evolution is nothing in the world but a man of straw. Natural Evolution has not been proven to be a Scientific Fact, and indeed cannot be proven to be such, because it runs counter to another, to a scientific law which has already been proven to be a scientific fact. That law is that nothing of its own energy can rise above itself. Natural evolution says that an Anthropoid Ape can elevate itself into a man, which is absolutely impossible according to the scientific law.

Theistic Evolution has not been proven to be a Scientific Fact, and indeed it cannot be proven to be such, because this suggested method of God in creating the different species of life would exhibit some specimens of the process, if it were true, and the extant history of seven thousand years has never found any such specimens in the world. To prove Theistic Evolution to be true would require some specimens of the process, which have not and cannot be found. This also is a man of straw.

Then the theory that the different species of life have been produced by crossing existent species has never been demonstrated to be scientific fact, and indeed cannot be proven to be such. The common Mule is a complete refutation of this theory. This also is a man of straw.

The Bible needs no defense against this man of straw called Evolution, and our people make a mistake in even pretending such a defense. The Theory of Evolution is still in the sphere of Speculative philosophy, and there it should remain until demonstrated to be a Scientific Fact, which can never be done. Dr. W. B. Riley has stepped over on their ground and is fighting the advocates of the theory on their own soil. That is the only way to fight it.

The teaching of Evolution as a Scientific Fact is the teaching of a lie, and it should be prohibited by the law of the land. The cry of freedom of teaching as a defense for teaching our children a lie is on the same plain as that of the liquor interests who defend their business of debauching our children on the pretense of freedom. The teaching of Evolution in our schools as a Scientific Fact should be outlawed as the teaching of a lie.

But the pathetic phase of the recent Convention in Memphis was the dissipation of the time and interest and energies of the Great Southern Baptist people on this man of straw, while the great interests of the denomination are in jeopardy. There is a debt of two million and a half dollars on the great interests of Home and Foreign Missions which should have received the whole absorbing interest and attention of the Convention. I feel most keenly that the delegates at the Convention permitted themselves to be sidetracked to spend their time and energy on this man of straw, while they neglected the great and important matters of the Kingdom. The all important question of world evangelization and the seven great interests of the Convention did not receive the enthusiastic consideration of the Convention as they should.

I feel that the one absorbing interest of the Convention should have been the relief of the Home and Foreign Boards of their awful burden of debt. The great assembly of Southern Baptists in Memphis left the great interests of the Convention and went out to fight the man of straw, Evolution. The devil certainly won a great victory in Memphis with Southern Baptists in the trick he played on them. We should outlaw evolution, but we should not neglect the main thing in fighting this man of straw. I have heard many laymen say that it was a pathetic scene in the history of Southern Baptists.

Let us keep on the main line and do the main thing, and quit dissipating our energies on men of straw.

THE PERILS OF THE RECENT SOUTHERN BAPTIST CONVENTION

By A. D. Muse, Evangelist

Member The Blue Mountain Evangelist

The most perilous session the grand old Southern Baptist Convention, the bulwark of orthodoxy has ever had has just passed into history. The papers are showing the accomplishments of the year; the gains and the deficits of each department and each institution. I did not hear one single note of triumphant victory from anywhere from anybody in anything. Not one. That was sad. It is humiliating. That, however, is not the peril.

Sunday morning, May 17, the Commercial Appeal said editorially of Baptists:

"* * * This church is peculiarly democratic and individualistic. Each church is independent of the other, yet it has no means of federation except through its Convention. Its Convention does not bind the unit church, yet in cohesiveness and in unity there is no other religious organization stronger than the Baptists. We see here an apparent leaderless organization going forward as united and as well disciplined as an army under the command of a general whose word is the law * * *"

For lo these centuries that has been the glory of Baptists. It is a regenerated constituency, knowing and owning one Lord,—Christ—the Head—; and exhibiting unflinching loyalty to Him, and from undying love endeavoring to keep His commands and obey His orders. We are "an army under command of a general whose word is law"—"The captain of our salvation made perfect through suffering".

And here is where the real peril lies. And here is the peril of this Convention, and here is the peril that is confronting us throughout this new Convention year,—the loss of the spirit of co-operation in this mighty religious democracy. It is not because we are less democratic. It is not because a democracy will not work. It will work. Baptist millions in educational, missionary and eleemosynary institutions stand as a memorial to the glory of a spiritual democracy. The break of co-operation is due directly to a break in confidence. We had just as well face it.

There were three distinct lines of division at the Convention. There were three distinct groups at the Convention. Those three groups remain.

1. There is one group, and it is made up of no mere hand full, who are bold, determined, and almost desperate in their efforts to correct certain existing tendencies which are both unsound in doctrine and unbaptistic in polity. They said "from the house top" that they were standing for the whole Bible and anything which threatens to attack it; and standing for the democracy of the churches without any overlordship whatsoever. And who can say that their fight is without foundation? No man can say that their leaders are insignificant and without influence and that their efforts are inconsequential.

2. There is another group. They are Baptists, loyal and true. They are made up of our denominational leaders. They are the heads of our various departments and institutions. They lay our plans. They set our objectives. They raise our money. They spend it. They determine our general policies. They lead our constructive forces. It is against these institutions the charges of unsound teaching are laid. There is an evident stubborn resistance against the efforts of the first group. There is an effort to ignore the first group. But it is evident that they can not long be ignored.

3. There is a third group. It is the large group in between. They are Baptists. They are intelligent Baptists. They are the laymen who give the money. The pastors who lead the churches, teach the people, present the claims, raise the money, take the collections, shepherd

the flock, and live close to the people and have the confidence of the people. This group is largely filled with suspicion today, and their confidence is shaken. They are Baptists. They are "Convention" Baptists. They love the Lord. They love His Book. They love our Baptist work and are loyal to our Baptist ideals and institutions. They are the privates in the ranks. They are good soldiers. Their suspicion is stirred and their confidence is shaken. There is no use to deny that. They are not joining any outside group. They are not radical. They are not going to follow a leadership that tends toward radicalism. They are not quitting. They are just waiting to see. And while they are waiting our work is hurting and our debts are accumulating and our embarrassment is becoming intense in places. There is no use to deny that.

They are no small group or ignorant and un-influential and insignificant group either. Their silence is not without tremendous consequences. Our hope lies along three lines.

1. Remove the cause. The accusations of the first group and the suspicions of the third group are not without foundation. We all know that. Southern Baptists are not Modernists. Our leaders are not Modernists. I had a letter last year from the Baptist Bible Union asking me to take some place in my state for their organization. I replied:

"I have not seen sufficient lack of loyalty on the part of my denominational leaders to break faith with them. I personally know that the orthodox scholarship of the leaders of Southern Baptists can not be surpassed and I doubt if equaled by any other group of Baptists on God's footstool."

And I still say that. I have had no ground to change. But that does not mean that unsound teachings have not crept in unawares. There is no use to dodge. Our leadership is not responsible for their being there. But it is going to be responsible for their staying there—if they stay. Our leadership has the power to put them out. To remove every vestige of unsound teachings from every institution in the Southern Baptist Convention will absolutely clear the atmosphere immediately. The masses are not going to rally while those things are there. The men who gave the money for the building of Baptist institutions would not have given one dime to have founded them upon Modernism. The people who are giving the money to keep up those institutions are not going to give one dime when they know the institutions are holding to Modernism. God is not going to bless us either. Get the wedge out of the camp.

2. The second thing is for our people from leaders clear down the line to give ourselves over to the greatest siege of heart searching, throne gripping, God moving prayer for the out-pouring and new filling of the Holy Spirit we have ever experienced.

3. Give ourselves unreservedly to the most thoroughly worldwide evangelization we have ever known. The Spanish-American war did more to heal the breeches and cover the scars of the civil war than all the speech making, magazine writing and spellbinding that had been done. Long before the great world war was finished we all forgot there had ever been a civil war. Party lines, too, were lost. Democrats, Republicans and Independents alike furnished masterful leaders and gave men, money, time and talent to the great conflict.

The salvation of a soul is the only thing that happens on earth we are told causes rejoicing in Heaven. A rejoicing people lose their differences. The best way to cure the ills of a church is to sweep it off its feet in a great revival of soul saving. The best way to get money to build a new church is to have a great soul saving revival. Put more money into Evangelists and Missionaries and press a great soul saving campaign and we will soon be a reunited co-operating people and have plenty of money to pay our debts.

Mississippi Woman's Missionary Union

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Cullings From the Convention

Registration Day always stands out big in the life of our Vice-President. She knows she must be at the registration desk from nine o'clock Tuesday morning till after six in the evening; save when she turns the work over to some one else while she attends a Committee Meeting. Then she goes back early Wednesday morning and remains till the close of the books, at the opening of the convention. And meanwhile our accredited delegates stroll in sometimes mighty slowly to secure their credentials. While other sisters, who could not be appointed come urging a place on the delegation. It becomes very embarrassing at times.

This bit of information is given out at this time to our dear Mississippi women, who are the finest sisters in the world, but who like the rest of the world will sometimes become thoughtless. Help us to bear one another's burdens, beloved. And let us all see if we can remember this suggestion till next year. (Our Vice-President does not know of this note.)

The printed programs were unusually attractive. Quotations from former addresses of our President, Mrs. James, at the top of each page brought messages that impressed many while they waited.

Memphis churches did themselves and their Lord honor in putting on the massive and deeply impressive Pageant, "An Open Window to the World". This was on the opening, the Young People's evening, and certainly a fine beginning for the good things that were to follow.

Mississippi was pleased to be awarded three pennants. One for greatest increase in organizations, taking in consideration the number of churches in the state; one for greatest increase in number of W. A.'s, and the other for greatest increase in Sunbeam Bands.

The devotionals brought by Miss Bonnie Ray, China; Miss Clara Keith, Africa; and Miss Frances Fulgham, Japan, were searching heart messages that no woman of us will soon get away from. Surely our returned missionaries have brought back something that we need to know.

Then our beloved Dr. John Lowe, who "had waited twenty years for this hour", to appear before the W. M. U., left with us matters we need to consider another twenty years. His theme was "Lest We Forget": To Pray, To Live, and Others. Sisters, you who were there make his message live by taking it to your societies, associational rallies and District Meetings.

"The King has passed on; Long live the King". Our W. M. U. has been blessed with consecrated and gracious Presidents from the beginning. Our Mrs. James fell not one step behind her illustrious predecessors; and we shall miss her. But her mantle has fallen on most worthy and efficient shoulders. Mrs. Cox we are convinced is not only called in a human sense but is also God called. She will serve well. We are grateful

for her.

Indeed we are grateful for the hosts of splendid women who yearly go up to the house of the Lord to do Him honor.

Our Indian Work at Heidelberg

My Dear Miss Lackey:

I am perfectly delighted with results of the article I put in the Record with plea for help for the Choctaw Church building. Contributions have been sent as follows:

Mrs. J. W. Deupree, Macon, Miss.	\$ 5.00
(Name withheld), Columbia, Miss.	1.00
Mrs. A. Q. May, Jackson, Miss.	10.00
Mountain Circle of Southside Baptist W. M. S. Meridian, Miss.	5.00
Pine Grove W. M. S. (Jones Co.)	3.50
Pachuta Baptist Sunday School	5.00
West Baptist Sunday School	3.56
Mrs. Mary E. Hearn White, West Point	25.00
Mrs. Sara White Pryor, West Point	10.00
Mrs. M. F. Hearn VanLandingham, West Point, Miss.	5.00
Mrs. B. L. Mitchell, Nadawah, Ala.	1.00
Mrs. Jennie Culley, Durant, Miss.	2.00
First Baptist Church W. M. S.	10.00
Total	\$86.06

I have received such nice letters with all these gifts. All except just a few sent directly to me. The ones that sent letters to Band, Mr. Jones has sent on to me. I certainly appreciate the words of encouragement and the prayers of all these people. They all seem so interested in this much needed church building.

Besides the money sent, I have received literature from Mrs. R. A. Irby, Long Beach, Miss.; Mrs. C. B. Broach, Meridian, Miss.; Mrs. Erskin Broach, Meridian, Miss.; Mrs. G. T. Hodges, Vicksburg, Miss.; Mrs. P. D. Roddey, Jackson, Miss.

Our Jones County Associational W. M. U.'s have taken these Bokohoma Choctaws as our special Personal Service work for the first quarter—May, June, and July. Boxes of second hand clothing have already been sent from the following societies: Fairfield, Pine Grove, Ellisville, Heidelberg and West Laurel. I received a letter yesterday saying a box from Ellisville W. M. S. was being sent this week.

I tell my Indians that we are furnishing this clothing to help them so that they may work and in place of buying clothing, help to build the church. Some of them though are almost too old to work and others are in very poor health.

I have written almost every one that has sent any thing to me, especially the ones making inquiries about the work, etc. To all that I have not written personally I want to through the Record. Thank each one of you for your co-operation, prayers and everything. To those desiring to send literature, send any good literature and if I can not use it with the Indians I can with others. I live one mile from a large Negro church and one half a mile from a Negro school house where they have Sunday School and I help them all I can. Since I began work with the Indians the Negroes say they are jealous so I try to still help them all I can.

Now, in closing, I want to say to the brethren that this plea for help to build this church was not to our women only. From the gifts that have been sent it seems that our men or most of them at least failed to see the article. Perhaps it was because it was on the Woman's Page. Sisters, in case your husbands and son failed to see the article, please tell them about it. Be like Mrs. VanLandingham said in her letter and I am sure she did bestir herself for the three checks came from West Point, \$40.00, all in one envelope.

Thanking each of you again and praying God's choicest blessings on gifts and givers, I am

—Mrs. Sim D. Thatch,
 Heidelberg, Miss., R. No. 2.

Semi-Annual Meeting of Tippah County W. M. U.

Our spring meeting was delayed unavoidably and we were rewarded by having with us for this meeting Tuesday, May 19th, Misses Bonnie Ray and Pearl Caldwell of Pingtu, China, and Miss Birdie Lou Clark, a former Home Board Missionary with us.

Miss Birdie Lou Clark led the morning devotional, making it a praise service.

In our business session we voted to make our Associational Rallies quarterly, a forward step. In the absence of our Secretary and Treasurer, Mrs. W. E. Clemmner, she being out of the state, Miss Mamie Spight of Ripley acted as Secretary.

An open discussion on methods followed the business session. The feature of the morning was an address by Miss Bonnie Ray.

The Lunch Committee of the W. M. S. of Lowrey Memorial Church served a bountiful dinner to which the college faculty were invited together with several brethren, pastors and others.

Coming together at one-thirty we were given the playlet by the College Y. W. A., "Prayer at the Court of the World". The Sunbeams sang "God Is Love" in English and then in Chinese. Blue Mountain Sunbeams have had for the past months the great privilege of being taught and trained by Miss Mary Anderson who for her year of furlough has taught in the college. These children, with their self denial gifts, will keep a Chinese girl in school another year, being responsible for \$50.00.

Miss Pearl Caldwell's message at the close of this day will linger with us, and the plea from the far Orient that we pray for their work will be heeded by many who heard, we are sure. These servants of our Master leave a benediction with us and our interest and prayers will follow them. Our August meeting will be with Chalybeate church. We hope to have our Field Worker, Miss Slaughter, in Tippah County Association some day before that Rally.

—Margaret Buchanan, Supt.

It is said that among some ancient people the art of so hardening copper as to make it cut like steel was known and practiced; but modern man has lost the art. There is danger that our age may lose faith in the word of God so that the temper will be taken out of the steel in the sword of the Spirit. In the hands of a man who does not believe in its authority and infallibility it is nothing better than a pewter blade.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Beaumont

The Beaumont Intermediate B. Y. P. U. had their program planning meeting at the home of their leader, Mrs. Baylis Overstreet, Saturday afternoon, May 16. Besides the program committee—Carl Adams, Marcus Bolton and Misses Cleo Roberts, Nelda Turner and Alma Adams, two of the membership committee were present, viz: Miss Edith Turner and Frank Lofton, who made two posters each. Miss Essie Morgan, Secretary, wrote the minutes of the meeting.

Sunday evening, May 17, the instruction committee, Houghton West, chairman, and Misses Nelda Turner, Essie Morgan, Alma Adams, and Baylis Rogers, gave a little playlet on Daily Bible Readings before a large crowd, and many good resolutions were made to read the Bible daily.

Virginia Parker, Cor. Sec'y.

Stringer B. Y. P. U.

The Senior and Junior B. Y. P. U.'s gave a very appropriate program last Sunday night, May 10, for Mother's Day. The Seniors, rendering a good musical program, while the Juniors furnished the play, "Showing Our Love for Mother," with the following characters: Jewel Welborn, M. A. Bankston, Maudie L. Anderson, Mary B. Anderson, Clara Dimple Moore, Corrinne Jones, L. C. Welborn, Mary Kathleen Evans, Gertrude and Agnes Stringer and Caley Jones.

The Junior B. Y. P. U. has enrolled twenty wide-awake boys and girls and they are eager for a lively union.—Reporter.

Indian Springs B. Y. P. U. Doing Extension Work

The Indian Springs Senior B. Y. P. U. organized a Senior B. Y. P. U. at Corinth Baptist Church with the following officers: Carey Chapman, President; Julius Bounds, Vice-President; Julia Holcomb, Secretary; Ellie Rae Bounds, Treasurer; Mayo Dyar, Corresponding Secretary; Burel Dyar, Chorister; Jewell Dyar, Pianist; J. C. Meadows, Bible Readers Leader; Frank Dyar, Crayonist; Jimmie Bounds, Lizzie Cox, Ella Saucier and Jewell Cox, Group Captains. We have started on the A-1 basis and we want to keep it up.—Mayo Dyar, Reporter.

This word concerning the above report: They ask for a copy of the Standard of Excellence; their idea is to have the standard as their goal and to keep it continually before the union. The election of a B. Y. P. U. Crayonist will mean a great deal to the work; this officer will make posters, give blackboard illustrations of the lessons studied, and perhaps be chairman of the advertising committee, an officer every B. Y. P. U. could use to advantage.

The First All South B. Y. P. U. Gathering

During the Southern Baptist Convention at Memphis on Friday evening there was a B. Y. P. U. Banquet, made possible by the Memphis City B. Y. P. U. in co-operation with the B. Y. P. U. Department of Tennessee. The first gathering of its kind ever held. Every one of the eighteen states in the Southern Baptist Convention was represented. It was quite an interesting gathering with a most excellent program planned for the occasion. One advanced thought was advanced and that, the idea of a B. Y. P. U. Convention for the South. Quite a number of Mississippi B. Y. P. U.ers were present; we wished for more. When the Southern Baptist B. Y. P. U. Convention is held they can count on Mississippi to do its part in making it a success.

Time for District B. Y. P. U. Conventions

Our District B. Y. P. U. Conventions begin now in just twelve days. June 9th at New Albany is the first; June 11th, Kosciusko, the second; June 16th, Poplarville, the third; June 18th, Silver Springs, R. F. D. Magnolia, fourth; June 23rd, Yazoo City, fifth; June 25th, Shaw, sixth.

Here's a General Outline of the Program First Day

Beginning four o'clock in the afternoon

- 4:00 Conferences for Juniors, Intermediates, Leaders, Seniors, General Officers.
- 5:00 Social Hour—Fun and Fellowship.
- 6:00 Supper.
- 7:30 Worshipping Him in Song.
- 8:00 Welcome from—Juniors, Intermediates, Seniors.
- 8:15 Response to Welcome.
- 8:20 President's Address.
- 8:35 Music.
- 8:40 Convention Sermon.

Second Day

- A.M.
- 8:30 Worshipping Him in Song.
- 9:00 Why I Want to Be a 100% Junior.
- 9:05 Why the Intermediate B. Y. P. U. Calls for My Best.
- 9:15 My Opportunity as a Leader.
- 9:30 The Challenge of the Junior Intermediate B. Y. P. U.
- 10:00 The Associational B. Y. P. U.—
 - (a) What It Is and How It Works.
 - (b) The Work of the Officers.
 - (c) Some High Lights in the Standard.
 - (d) Volunteer Teachers.
- 11:00 Music.
- 11:10 Committees Appointed and Announcements.
- 11:15 Main Address.

3 New Study Course Books

Of Unusual Interest From Our Press This Month

SOUTHERN BAPTISTS WORKING TOGETHER

E. P. Alldredge Board, 60c; paper, 40c

As Secretary of the Department of Survey, Statistics and Information of the Baptist Sunday School Board, Dr. Alldredge is a most admirably qualified author. Apparently, he has left nothing out; all phases of the great co-operative work of Southern Baptists are crowded into 150 pages. This eagerly sought volume teems with facts, figures and stories that grip and thrill.

WORKING WITH JUNIORS

Mrs. C. D. Creasman Cloth, 60c; paper, 40c

This book has grown out of a real need for a teachable, readable, inspiring and practical book on Junior methods. Because of her experience in revising two years' Junior Graded Lessons and superintending Junior Departments in several Sunday schools, the author is admirably fitted to write this volume. She has given us a safe, sane and thoroughly up-to-date study of the pupil and the curriculum, and she shows how to use the lesson material and the program so as to win the hearts and lives of boys and girls for Jesus Christ.

GOSPEL DOCTRINES

W. T. Conner Cloth, 75c; paper, 50c

This book is "different." The author deals not with the whole range of Christian doctrines, but rather, as the title implies, with the doctrines of the gospel. The book is no "dry-as-dust" treatise, but has in it a vital breath. It is kindling, quickening, evangelistic. While the book is designed especially for study-course uses, it will offer refreshing and inspiring reading for any lover of the things of Christ.

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Beaumont Adult B. Y. P. U.

The Beaumont Adult B. Y. P. U. on April 26 received certificates and seals for completing the study course in B. Y. P. U. Manual, one hundred per cent in taking and receiving awards.

We feel that our success is due in no little measure to our teacher, Brother L. K. Turner. The following received awards: Mr. and Mrs. Tom McCoy, Mr. and Mrs. O. B. Overstreet, Mr. and Mrs. Ramah Deitz, Mr. Forrest Davis, Rev. Thomas Rich, Mrs. Ellis Hinton, Mrs. Clara Jones, Mr. Cole, Mr. Willie Griffin, Mrs. I. H. Roberts, Mrs. L. K. Turner, Mr. Pipkin, and Mr. and Mrs. H. L. Clarke.—Mrs. H. C. Clarke, Cor. Sec'y.

Harperville at the Bat

"Somebody said that it couldn't be done", but by getting down to real work the B. Y. P. U. of Harperville have managed to hit a three bagger, but were struck out before we got home. We are not giving up during the rest of this quarter. We are going to make a home run. Just watch us. Last summer the senior union won the library that was offered and we are planning to make it grow by each member of the three unions giving a book.

(Continued on page 13)

Ackerman's New Senior B. Y. P. U.

On April 26, thirteen boys and girls met at the Baptist Church to organize a Senior B. Y. P. U. Mrs. E. B. Dabbs was asked to meet with us. Everyone seemed to have the B. Y. P. U. spirit and full of pep to do some real work for the Master. We elected the following officers: President, Gladys Turritin; Vice-President, Myron Graves; Secretary, Horace Rewell; Treasurer, A. Griffin; Chorister, Rufus Dunn; Pianist, Mollie Thompson; Group Captain No. 1, Lera Malms; No. 2, Rollin Weatherall; Leaders, Mr. and Mrs. Hugh Reed.

This promises to be one of the best unions ever had.—Mollie Thompson.

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON May 31, 1925

Peter at Lydda and Joppa, Acts
9:32-43

The curtain has dropped and hidden Saul for a time from our view and Peter appears upon the scene as the leader of the aggressive movement in enlarging the field of the evangelizing activities of that early day. The labors and triumphs of this rock apostle fill the circuit of Luke's vision and command his attention in the accomplishment of some of the most noted achievements of apostolic times. The healing of a half dead man, and the restoration of a dead woman to life again, to say nothing of his opening the door to the Gentile, well deserve the conspicuous position assigned to Peter in the history of apostolic Christianity. In this mission he evinces the power with which the Lord has clothed him, and gives the unmistakable evidences of his credentials of authority to unlock the door of the gospel to the Gentile world. Let us trace the steps of this man as he moves forth in the execution of his divine mission, little suspecting the magnitude of his task, and the abiding significance of the work assigned him. His mission not only enlarged the triumphs of the gospel, but it enlarged his vision of the scope of the gospel, and expanded his range of thought of and interest in the salvation of all men. He came to see that God is no respecter of persons, and his zeal for the salvation of his Gentile congregation at Caesarea was as fervent as it was for his Jewish audience in Jerusalem on the day of Pentecost.

Peter at Lydda—"And it came to pass as Peter went throughout all parts he came down also to the saints that dwelt at Lydda." (Ver. 32.) The extent of the country traversed by Peter in this journey is not told us; the purpose of his journey may be reasonably inferred. It was both pastoral and evangelistic. The position of the apostles as the head of the gospel movement made it their duty to inspect the work of others and bring the various congregations of believers into oneness of doctrine and type of organization with the church at Jerusalem. How many of these incoherent groups of believers Peter visited on the way to Lydda, no one can say. He went throughout all parts in reaching this village near the coast of the Mediterranean sea, about ten miles southeast of Joppa in the fruitful plain of Sharon. Who planted Christianity in that village is a matter of conjecture, but it may have been comprised within the field of Philip's evangelistic labors. These "saints" seem to have been of sufficient numbers to call for a visit from Peter at this time, who is seeking to relate by the ties of sympathy

and fellowship, all who had been won to Christ, and increase the number of believers through his evangelizing efforts everywhere. He came "to the saints who resided at Lydda," and found an opportunity to strengthen the faith of the saints and greatly increasing the number of believers in the town and the regions round about by a notable miracle of healing a man for eight years a helpless invalid. "And there he found a certain man named Aeneas who had kept his bed eight years; for he was palsied. And Peter said unto him, Aeneas, Jesus Christ heal thee; arise and make thy bed. And straightway he arose." (Vers. 33-34.) This miracle was one of the by-products of his visit to Lydda. How Peter was brought into relations with this man we are not told, he found him and he healed him. There is no mention of any request to be healed, nothing is said of the man's faith. He is not said to be counted among the saints. The impulsion to heal the poor paralytic came of the spirit of the Great Healer. He was there seeing through Peter's eyes and speaking in Peter's voice. With the command to "rise and make his bed" came the current of an invigorating, vitalizing force imparting strength and movement to the disordered and atrophied powers of the man's body. The thrill of healing power brought him to his feet, sound and well again. Peter lays no claim to the healing power. "Jesus Christ heals thee," came of Peter's consciousness of the presence of the Great Healer. Where is the Christ? Has modern Christianity obscured him by learned theories? What we need is not erudite theories of Christology, but a consciousness of his presence and power as the enveloping element of the believer's life. Not the Christ afar, but the Christ abiding in us, and in whom we abide. This marvelous manifestation of the power of the Great Healer, at the word of Peter, became the absorbing interest of Lydda, and the surrounding country and opened the hearts of the people for the reception of Jesus Christ as their Savior and Lord. "And all that dwelt at Lydda and in Sharon saw him and turned to the Lord." (Ver. 35.) Christianity vindicated its claims by what it does. Its credentials are its achievements. It covers the whole area of human life. It is spiritual in its nature, ethical in its results and benevolent in its purpose and its activities. It comes to expression in the promotion of the physical welfare of men. It seeks the soundness of the whole man. It brings men to their best. It engages to deliver men from the ravages of sin and the hand of decay. The evidences of its operation are palpable, convincing and compelling.

Peter at Joppa—The raising of Tabitha from the dead is given in

circumstantial detail. "Now there was at Joppa a certain disciple, named Tabitha, which by interpretation is called Dorcas (gazelle): this woman was full of good works and alms deeds which she did." (Ver. 36.) The details are:

(1) Her place of residence; (2) her name; (3) she was a disciple; (4) she was full of useful deeds and generous in her gifts to the poor. The portrait of a most excellent Christian woman whose life was an inspiring and valuable asset to the community in which she lived. Her noble life did not exempt her from sickness and death. One of the bewildering problems in God's providential dealings with men is that the good, the noble, and the useful are taken while the worthless and the bad are spared. It is not ours to ask the reason why. "And it came to pass in those days that she fell sick in an upper chamber." (Ver. 37.) This picture is all so natural. Disease invades the house of clay, the vital forces are broken down, the tide of life ebbs away in spite of the tender care and earnest solicitude of friends and loved ones, and leaves the lifeless form to crumble to earth again. Amid poignant grief and inexpressible sorrow the last kind office to the lifeless body is rendered in preparation for burial. One ray of light pierces the cloud of darkness which has settled over the hearts and homes of these lovingfriends. They hear of Peter's presence in Lydda, some ten miles distance from Joppa, and of the stupendous miracle in curing the half dead Aeneas in that village. "And as Lydda was nigh unto Joppa the disciples hearing that Peter was there sent two men unto him entreating, Delay not to come unto us. And Peter arose and went with them. And when he was come they brought him into the up-

per chamber. And all the widows stood by him weeping and showing the coats and garments which Dorcas had made while she was with them." (Vers. 38-39.) The implication is that the earnest appeal to Peter to come without delay to Joppa, hastens his contemplated visit to this important seaport town. One reasonably infers that it was embraced in his tour of inspection, edification and evangelizing activities. He leaves Lydda at once for Joppa. On his arrival he is ushered at once into the upper chamber where the dead body of Tabitha lay. The room was full of weeping widows, who sought to magnify the excellencies of their dead friend by exhibiting to Peter the under and upper garments which they wore, as gifts of the deceased, who herself, according to the old custom among women, had made them. The eloquent utterance of just and deep sorrow and of warm desire was that the apostolic power might here become savingly operative. The death of a good man or woman is a positive loss to a community and greatest of all to those who have enjoyed their favor and shared their benefactions. How often are the virtues of the good and the helpful denied praise until death has done his work. How often are the coffin and grave

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Be sure to ask for the double strength Othine, as this strength is sold under guarantee of money back if it fails to remove your freckles.

We recommend Othine Complexion Soap for use with Othine, also as a shampoo—it's wonderful for bobbed hair—25¢ a cake at all drug or department stores or by mail. Othine Laboratories, Inc., Buffalo, N. Y.

MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices.

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Announcement--

The management of the Sanitarium desires to announce to its friends throughout the South that its building, remodeling and improvement program is now complete, and the Sanitarium is fully prepared for reception of patients.

Many improvements have been made—new rooms, private baths, new equipment. Every effort has been put forth to make the Sanitarium one of the most pleasant, comfortable and efficient health institutions in the South.

Write for free pamphlet and mention your ailment.

The Biggs Sanatorium **Ashville, North Carolina**

And all the widows weeping and showing sorrows which Dorcas while she was with (38-39.) The implied earnest appeal to without delay to his contemplated important seaport town, infers that it was a tour of inspection, evangelizing activity. Lydda at once for arrival he is ushered to the upper chamber where the body of Tabitha lay, full of weeping widows to magnify the dead friend by Peter the under and which they wore, deceased, who herself, the old custom among them. The eloquence of just and deep warm desire was that power might here be operative. The death of a woman is a position of immunity and greatness who have enjoyed shared their benefactions are the virtues of the helpful denied which has done his work. The coffin and grave

covered with flowers, expressive of high esteem and appreciation of the departed whose pathway in life was strewn with thorns, whose generous deeds were unsung and whose crushing burdens were unlightened by words of sympathy and of praise. It is interesting to note Peter's steps as he enters upon the work of restoring to life again the lifeless form of Dorcas, the friend of the poor. "But Peter put them all forth, and kneeled down and prayed and turning to the body, he said, Tabitha arise; and she opened her eyes; when she saw Peter she sat up. And he gave her his hand and raised her up; calling the saints and widows he presented her alive." (Vers. 40-41.) In imitation of Jesus on a similar occasion, Matt. 9:25, Mark 5:40, he empties the room of weeping widows and sympathizing friends that the sanctity of that memorable hour might not be disturbed. With reverent spirit he bends his knees and prays for the manifestation of the life giving power of his Lord, who had broken the bars of death and now holds the keys of death and the grave, who can open and shut the gates of the invisible world against the combined power of earth and hell. We could wish the words of the prayer of this mighty man of God had been preserved. They brought to that dead form the vitalizing power of the living Christ and set the seal of approval to the miracle working faith of his chosen apostle. The method of procedure at Joppa was different from that at Lydda, but the effect is the same. In one case the hand of decay is arrested and the sufferer restored to health and strength, in the other dead is restored to life, family, home and friends. The healer is the life-giver also.

The evidences of returning life are marked and interesting. "Tabitha opened her eyes; on seeing Peter she sat up." The calm composure of the scene is impressive. There are no ejaculations, no exultations of joy, but a tranquil calmness and composure, in every way befitting the dignity and sanctity of the hour. Peter gives her his hand and raises her up. With returning life, confidence in her normal powers is restored through Peter's kindly help. She is upon her feet again ready to take her place under the conditions of life, from which death had called her. The break in her useful life of kindly service was of short duration. The experiences through which she passed in her exodus from the body and her return to it, all too sacred to come to expression in human speech, neither abated her zeal, nor suspended her activities as a succor of the poor and helper of the needy. While her lips were sealed as to the disclosures and scenes in the clime of departed spirits, she was in no way disqualified to take her place among the saints on earth again in service of him who called her back from the dead.

Peter's work is done. Tabitha lives, and there remains now one other thing. The widows and the saints are called back to the upper chamber from which they were asked to retire, leaving only the

dead body of their beloved Dorcas and Peter, whose presence they had invited, whose calling and labors inspired their confidence and their hope. With what musings of mind must they have responded to the call of Peter to return. Ignorant of what had transpired in that upper chamber they return, not to behold the body of Dorcas shrouded for the grave, but the living woman, pulsating with the power of a restored life, with heart and hand ready to serve better and love more than ever before. Now Peter presents her alive to the widows and saints. The word "present" means to cause to stand beside one, to bring one person to another, to introduce one to another. What a presentation was this which Peter made; one who was dead, but now alive again from the dead. One whom they had lost in death is presented as the same moving, vital Tabitha, so beloved, at whose departure their hearts were broken, and their eyes had become fountains of tears. How much of joy filled their hearts we shall never know. Our loved ones now never return from the cold embrace of death. But by and by they will come back. We shall see those whom we have loved and lost for awhile.

The effect of this miracle is given with great brevity and simplicity of statement. A great miracle wrought by the power of Christ falls within the law of cause and effect. Christ, invested with divine power, however humble the instruments he employs, operating within our human world, divests his most stupendous achievements of wonder and surprise. He himself is the explanation of everything. The flooding of the earth with billows of light is not wonderful when we consider the magnitude and nature of the sun and its relation to our planet. "And it became known throughout all Joppa and many believed on the Lord." (Ver. 42.) The implication is that Joppa was a city of considerable magnitude and contained a large Jewish population from the days of the Macabees. The miracle of restoring Tabitha from the dead became widely known among the Jewish population of the city. So palpable and startling an event would become the subject of common talk and challenge inquiry upon the part of all seriously minded persons. There would be discussions, explanations, divisions of sentiment. To say the least the miracle inspired interest and made conditions favorable to the preaching of Peter, of which he was quick to avail himself. The character of his preaching must have been of the evangelistic type as on the day of Pentecost. The subject matter of his preaching was that Jesus was the Messiah of God, enthroned as Lord of all, and Savior of all who believe on him. God has not determined to save men by supernatural displays of miraculous power, but by the preaching of the crucified and enthroned Christ. To the Jew the crucified Messiah was a stumbling block as it was to the Greek foolishness, but to receptive, believing hearts it is the power of God

and the wisdom of God. The miracle at Joppa did not supersede the necessity of preaching as God's appointed means of saving lost men. Peter knew God's economy of salvation and the place of miracles in that economy. The miracle must not usurp the place of preaching. Any human expedient lifting the emphasis off of that syllable is an arrogant reversal of the divine order and robs the unbelieving world of the appointed means of salvation. The many believed on the Lord Jesus Christ whom Peter preached. It was not the miracle working power of Christ which Peter preached, but his Lordship acquired by the sufferings of the cross and his death upon it. His resurrection was, and is made available to the heart that trusts him.

BAPTIST BIBLE INSTITUTE Seventh Annual Commencement

The seventh annual commencement exercises of the Baptist Bible Institute were held Thursday and Friday, May 7th and 8th, closing an unusually prosperous and promising year of work. 267 students were enrolled in the classes for the year, representing 20 states and three foreign countries. Forty-four awards were conferred for work completed. These included two Master of Theology degrees; five Master of Christian Training degrees; two Bachelor of Theology degrees; thirteen Bachelor of Christian Training degrees; three Bachelor of Religious Education degrees; two Bachelor of Missionary Training degrees; two Bachelor of Gospel Music degrees. Two students received diplomas for three years work in the Christian Training course; two for two years work in the Christian Training course; one for two years work in the Missionary Training course; three for two years work in the Music course. Six students received certificates for the completion of the one year course for Pastors' Assistants, and one for the completion of the one year course for Religious Work Directors. The closing exercises included a recital given by the two students who received the degree in Gospel Music, this recital being a required part of the work covered for the degree.

On Thursday the alumni address was delivered by Rev. E. M. Daffin, pastor of the Baptist church at Bunkie, Louisiana. Mr. Daffin was one of the first students and an honor graduate of the Institute. He gave an excellent address on the Martyr Spirit in Christian Service, calling on the students to face their work not with the idea of securing comfortable positions, but of contributing sacrificial service. The afternoon was marked by the class exercises, always an interesting and delightful feature of our commencement.

On Friday the baccalaureate sermon was preached by Dr. M. E. Dodd, pastor First Church, Shreveport, Louisiana. He spoke on the personal testimony of Paul in the 3rd chapter of Philippians, and urged upon the student body the

wisdom of setting before them the same great ideals as animated the apostle. Dr. Dodd is always a favorite and welcome speaker at the Institute. The baccalaureate address was delivered that night by Dr. Rufus W. Weaver, President of Mercer University, Macon, Georgia. After reviewing the history of Theological Education, Dr. Weaver spoke on the ideals which he felt should animate our work along that line. His plea was that Theological Education should meet the requirements of the Christian worker of today and enable him to face the social and Religious problems of his own day. In passing he paid a high tribute to the opportunity in the hands of the Baptist Bible Institute to attain such a goal because of its youth and its freedom from set Theological Seminary ideals. A Seminary in fact though not in name, it has the opportunity of facing and meeting untrammelled the problems of the day. The exercises were brought to a close by the presentation of degrees, diplomas and certificates to the graduating class.

Mansfield, Louisiana

On Sunday, May 10th, the First Baptist Church, Mansfield, Louisiana, under the leadership of its pastor, Rev. H. R. Holcomb, conducted a special religious service for the graduating and junior High School classes of DeSoto Parish, including about thirteen approved State High Schools. About two hundred and fifty boys and girls attended from a radius of about twenty-five to thirty miles. The sermon was by Dr. Claybrook Cottingham, President of Louisiana College, the educational institution maintained by the Baptists of the state. This church makes an annual affair of High School Day and it is believed that definite results and definite religious alignment will result from this policy.

On Sunday, May 17th, the Sunday School Board of the Southern Baptist Convention will confer upon Sunday School of the First Baptist Church, Mansfield, Louisiana, the Advanced Standard Pennant for the year 1925, a distinction achieved by only one other Sunday School in the Southern Baptist Convention, that of the church in Pontotoc, Miss. In the Sunday School of the First Church, Mansfield, are enrolled about five hundred and twenty-five people. The Superintendent is J. W. Parsons and the pastor is Rev. H. R. Holcomb. It is notable that the two Sunday Schools which have attained the Advanced Standard are located in small towns, Mansfield having less than five thousand people and Pontotoc less than fifteen hundred.

G. F. Provost,
For Publicity Bureau.

An old Southern planter was discussing the hereafter with his body-servant.

"The first one that goes, Sam, must come back and tell the other what it is like over there."

"Yes, Massa. Dat suits me exactly, Massa; but if you die fust, would you please come back in the day time?"—Baptist Messenger.



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Clarke Memorial College, H. T. McLaurin, President.
Blue Mountain College, W. T. Lowrey, President.

Women's College Notes

By Cecelia Durscherl

Last week the seniors took their final examinations. This year the other classes will take their examinations after commencement.

The swimming pool has been a most popular place this past week. Try-outs for an "M" in swimming were being held. The contest will continue throughout next week.

Miss Berlie Davis, pupil of Mrs. Kate Downe P'Pode, was presented in her senior expression recital Monday night. She gave an original cutting of Shakespeare's "As You Like It". Miss Davis gave the poise, finish, character work, and charm of a true artist.

The Royal Scotch Highlander's Band entertained the college girls with a short program of music and songs Wednesday after supper. They quickly won the hearts and applause of the girls.

Last week the Life Service Band reported a conversion at the jail and also one at the hospital. This year the Life Service Band has stressed soul winning and this makes a total of eight souls won this year through the prayers and work of the Life Service Band.

Next year's Scissors staff, with Miss Nannie Patterson as editor-in-chief, will put out the last edition of the paper, June 2.

CHURCHES WHICH HAVE REPORTED ON THE 1925 PROGRAM IN MAY

Church	Pastor
Fellowship	Dr. R. A. Venable
Pleasant Ridge	Rev. W. L. Watkins
Beaumont	Rev. Jack Cranford
Ovett	Rev. Jack Cranford
Vanceave	Rev. R. L. Vaughn
Salem	Dr. J. D. Ray
Tunica	Rev. John F. Measells
Davis Memorial	Rev. B. W. Hudson
Friendship	Rev. W. L. Meadows
Zion Hill	Rev. R. L. Smith
Providence	Rev. Earl Ferrell
Sidon	Rev. J. R. G. Hewlett
Prospect	Rev. L. H. Harper
Chalybeate	Rev. Earl Ferrell
Cruger	Rev. J. R. G. Hewlett
Blodgett	Rev. Jack Cranford
Wahalak	Rev. S. L. Morris
Bethlehem	Rev. L. S. Gardner
Rock Branch	Rev. G. O. Parker
Rome	Rev. J. R. G. Hewlett
Providence	Rev. W. J. Kitchens
Highpoint	Rev. S. P. Morris
Calvary	Rev. S. G. Pope

M. S. C. W. News Notes

Thank You

To our many friends who have been so kind to us during our first year's work, we wish to say "Thank

You". Your contribution has made it easier for us and we profoundly appreciate what you have done. We wish to thank Mr. and Mrs. E. W. Burris for the lovely wicker furniture, which is now known as the "Dolly Burris Memorial"; Mrs. Breland for the table lamp; Brother F. M. Jacobs for the S. S. Times; Mrs. E. W. Burris for a chafing dish; Mr. F. H. Leavell for the scenes of the Jordan River and Sunset on the Sea of Galilee; the Noxapater Co. Convention for "Home and Foreign Fields"; Mrs. Franks, our pastor's mother, for \$5.00 for our piano; Mrs. W. R. Sparks, for \$5.00 for our piano; for a year's subscription to "World Comrades"; all the Sponsor Mothers who have so kindly co-operated with us during the year, and anybody else who in any way has manifested an interest in the College girls. Especially do we wish to thank Miss Loyette Webb and Mrs. H. H. McClanahan and Mrs. S. B. Platt for serving as teachers of our College Classes. The Baptist Record has also come to us every week.

Circulating Letters

The Baptist Campus Council has decided to "keep in touch with each other" during the summer months by writing letters. The President will start the letter and mail it to some other member of the Council. This member will add her letter and to another. In this way the letter will grow larger and longer each week and every girl will hear from the other members of the Council. In this letter will be an account of the vacation days, news ideas and suggestions for next year's work. The Life Service Band has also decided to do the same thing.

Capsules

Fifty capsules were given last Sunday! These did not contain medicine, however. In each capsule was the name of some person to whom we have written for a contribution for our Student Building. Each girl who took a capsule is going to pray definitely for the person whose name was found in her capsule. We believe in prayer; it will "Build our Building".

A True Tither

One pastor wrote a girl this last week that his tithe was already subscribed, but that the very first meeting he held this summer he would send us a tithe of the contribution, for our Student Building. We wish there were several thousand like him. Thank you, Mr. Sullivan.

IF—

We could have our Student Building right away—

IF every Baptist girl would raise \$100 this summer.

IF every local Baptist would give \$100.

IF every parent of the Baptist girls would give \$100.

IF every Baptist Alumna would send us \$25.

Early Return-ers!

Next September the members of the Baptist Campus Council and the Membership Committee will return a day early, in order to greet the new girls, and to visit the Baptist Freshmen before Sunday to try to enlist them in Sunday School the very FIRST Sunday. The Orchestra will hold a rehearsal before Sunday and have good music to greet the new comers. The Council Members will wear B. S. U. Ribbon badges to welcome the new girls, and to assist them in any way possible. We expect to line up every Baptist girl at M. S. C. W. next year.

Our Year's Work

The final results are not yet available, as the work is still going on, but to date here is a tabulation of our work for the year:

Number Baptist Girls.....	351
Enrolled in S. S.....	308
Enrolled in B. Y. P. U.....	65
S. S. and B. Y. P. U. and Y. W.	
A. Awards.....	382
Members local churches.....	67
Subscriptions to Bap. Student....	45
Two classes in Bible Taught.	
Two classes for Life Service Band.	
Two study courses taught at First Baptist Church and one at East End.	
Noon-day prayer meeting daily at 1:30. Regular meetings of Y. W. A. every month, of Life Service Band,	

Campus Council and Membership Committee every week.

A review of the work done by the girls during the first year speaks for itself; a preview of the possibilities inspires us, when we think of what can be accomplished with more and better equipment. The backward look is glorious; the forward look is more glorious. Our immediate need is the student building. Let us go up and build it!

BURNSIDE REVIVAL

We are to begin our annual revival on Wednesday evening before the first Sunday in June and continue throughout the following week. Rev. R. L. Breland of Coffeerville is to be with us to do the preaching. We are very glad to have Brother Breland with us.

Remember our meeting here at the throne of grace. We are praying for a great meeting and believe that our Father will give it to us.

Yours most heartily,

—J. E. McCraw.

An Oregon man was trying to sell a horse. The animal was wind-broken but sleek. The owner trotted him around for inspection and bringing him back to the prospect he stroked the horse's back and re-

HIGH BLOOD PRESSURE may be inexpensively overcome, without drugs. Gladly send particulars, send address. L. L. Stokes, Mohawk, Florida.

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Academy for those who have not finished high school

Member: Mississippi Association of Colleges

Southern Association of Colleges for Women

American Association of Junior Colleges

Many girls turned away this session because of lack of room

Write for catalogue

M. P. L. BERRY, President, Clinton, Miss.

Blue Mountain College

For Men and Women

SUMMER TERM

Opens June 3d, closes August 21st, making a Twelve Weeks Term. College Classes in English, History, Economics, French, Education. High School Classes in Algebra, Plane Geometry, Caesar, Third Year English, Fourth Year English, Modern History, American History, Civics. Expenses \$108.00 for Board, Laundry, Tuition and Fees with board in Regular Boarding Dept., \$81.00 with board in Self-help Building.

FIFTY-THIRD ANNUAL SESSION OPENS SEPT. 16, 1925

College on Approved List. B.A. Graduates receive Professional License to teach for life in all the public schools of Mississippi. High Class advantages in Piano, Violin, Pipe Organ, Voice, Art, Expression, Physical Training, Home Economics. Highest and healthiest school location in Mississippi. Only one mile from the highest known point above sea-level in the state. Send \$12.00 to engage room. New catalog will be sent on application.

LAWRENCE TYNDALE LOWREY, M.A., Ph.D., President,

Blue Mountain, Mississippi



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Name of person I would like to see get the Record, to whom you will write:

Enclosed find \$2.00 for which send the Record to

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day, May 28, 1925

and Membership week.

work done by the first year speaks view of the possible, when we think accomplished with equipment. The glorious; the fore more glorious. Our the student build-up and build it!

THE REVIVAL

gin our annual re-day evening before in June and con-the following week. and of Coffeeville is do the preaching. ad to have Brother

meeting here at the We are praying ng and believe that give it to us. artily, J. E. McCraw.

n was trying to sell animal was wind- The owner trotted inspection and bring- to the prospect he e's back and re-

RESSURE may be in- without drugs. Glad- and address. L. L. prida.

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m. on. ear English, Fourth d in Regular Board-

EPT. 16, 1925

license to teach for Expression, Physical ile from the highest cation.

D., President,



marked, "Hasn't he a lovely coat?"

The prospect removed his pipe from his mouth and said, as he looked at the heaving flanks of the animal, "Yeah, his coat's all right, but I don't like his pants."—Everybody's.

(Continued from page 9)

We've just finished our study course. There were thirty-eight awards given, eleven to the seniors, seventeen to the intermediates and ten to the juniors. We are very grateful to Brother Meadows, our pastor, for making it possible for us to have this study course. The seniors are planning another course soon, "Training in Church Membership". With the wideawake pastor, presidents and leaders, there is no reason why we can't accomplish great work for our Lord, and I believe we will.

Report of the B. Y. P. U. at Oakley Farm

Dear Mr. Wilds:

I'm sending in a report of the week's training school at Oakley. It was wonderful. They have twenty-five boys in the B. Y. P. U., of which nineteen took the test and passed. These boys all have their own Bibles and are doing their reading daily. They are planning to be A-1 this quarter. All the active members are going to give to our church on the fourth Sunday when we go down for our service. Several say they are going to tithe, and it seems to me if they could tithe we all could. We are planning to have a social, when they will be A-1.

There were seventy-five boys in the class every night, and quite a number of others told me they were going to join the B. Y. P. U. On the last night of the training school six young men surrendered their lives to Christ. Pray for them.

—Mrs. L. R. Williams,

B. Y. P. U. Director Griffith Memorial Church, Jackson, Miss.

Remember

Remember the date of the Mississippi Baptist Assembly is August 4-12.

Remember the place is Gulf Coast Military Academy, Gulfport, Miss.

Remember when making your vacation plans that you want to combine recreation, pleasure and profit. This Assembly offers all these features.

Remember the very best talent to be had is being placed on this program which will be mailed to you soon.

D. V. B. S.

What? When? How?

The Daily Vacation Bible School conducted in the local church during the summer vacation months by volunteer workers.

If you are interested we will be glad to instruct your workers in the organization of a school, furnish you a program and help you select your text books.

Decide now to have a Daily Vacation Bible School and write J. E. Byrd, Baptist Building, Jackson, Miss., for any information or help you may desire.

East Mississippi Department

By R. L. Breland

God Calls Men

A God-called ministry is definitely taught in the New Testament (Gal. 1:15-16 and other places). He called his prophets and leaders in the Old Testament: Isaiah, Samuel, Elisha, Ezekiel, and others. I am as much convinced of a call to the ministry as I am of a call to salvation. Only those can really preach who have first been called to salvation and are regenerated by the power of God and then have received a definite, divine call to preach His word.

I have been asked by many people how God calls to the ministry, so I am saying a few words on this very important subject. In the first place I will say that some persons doubtless are mistaken and enter the ministry without receiving this call, but there is no use to be mistaken in this matter; for God will make His mind perfectly clear to those called if they will wait his time and purposes.

That He does not call all in the same manner is perfectly clear from the methods used in both the Old and New Testaments. Samuel heard God's voice more than once and while he was yet a child, Isaiah saw a vision in which he heard the call and responded. Elisha was called through Elijah his father in the ministry, Paul was delivered his call through Ananias. So God called and calls still in various ways, but still it is the same spirit that calls.

So if your call is not like any of these given do not doubt it if the will of God is a compelling force in your life, for remember that it was in "a still small voice" that Elijah recognized the power and call of God. Not many of us, if any, ever heard the direct audible voice of God at any time, neither do I put any credence in the claim that the words "G. P. C." or some others, were seen in letters of gold on the sky. It is not a conversation or a call to the visible or material, but God speaks to the soul, the spirit of man.

The following experience of his call to the ministry related by a dear brother, now in glory, struck a responsive note in my own experience: "I was burdened and depressed, feeling that God wanted me to preach. I tried in many ways to get away from it, but wherever I went the burden remained and grew heavier all the while. I was unlearned, poor, with a wife and children to support, and the ministry there was a starving proposition. (That was forty years ago.) So I had made up my mind to definitely reject the call. Well do I remember one May morning. I went to the field to plow. I could not plow, I could not be still, surely I was in a desperate condition. What shall I do? was my thought. I decided to go to the house and talk with my wife and get some relief. So I hitched my pony and started along

the trail home. My burden was so heavy that I quit the path and turned aside into the bushes. I threw myself full length on the leaves. I said, 'Lord, surely you want me to preach. Lord, I can't preach. Please, Lord, let me off. I am uneducated and untrained. Dear Lord, let me off. Besides, Lord, if I should preach the people would not hear me and would make sport of me.' As clear as a peal of thunder from a clear sky a voice spoke to me—whether audible or only to my own heart I don't know—but I heard it: 'I need you, go preach my Word; and if they do not hear you, or make sport of you, it is not you they refuse to hear, but Me.' Before the voice had ceased I was upright on my feet and I unconsciously responded: 'Here I am, Lord; if you can use an unlettered, poor, weak soul like I am, I will do my best.' Never since that day have I doubted my call and for forty years I've kept my word."

Notes and Comments

The Board meeting of the Yalobusha County Association will meet next fifth Sunday with Pleasant Grove Baptist Church, four miles west of Coffeeville.

Brother Auber J. Wilds, our State B. Y. P. U. Secretary, will be at the Board meeting of Yalobusha County and it is the purpose to organize a county convention.

Pastor J. E. McCraw is to begin his revival meeting at Burnside, Neshoba County, Wednesday night, June 3, to continue for ten days. The writer will assist him.

I received an invitation to be at the graduation of Miss Mattie Mae Viverette from Clarke Memorial College, May 22. She is a fine girl and will be heard from if the Lord spares her life and health.



PRAYER FOR THE SICK has shown far-reaching, astonishing results. The sick have been greatly benefited. Dr. Hawkins has written a book setting forth before the world the wonders worked by the POWER of PRAYER in overcoming sin and disease. This book is ready for distribution to the needy. GET A COPY—COVINCE YOURSELF of the merits of this most effective system of treatment. Read about the most unbelievable achievements of this WONDERFUL METHOD, so sadly overlooked since the Days of the Apostles.

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DR. WALTER HAWKINS
2633 Hampden Court, Chicago, Ill.

Miss Hazel Breland graduates at Blue Mountain College, May 28, with B.A. degree. She also finished in expression. She expects to teach next winter and then continue her courses in expression and music at some university.

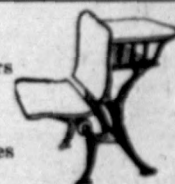
THANKS

We have not words to express our thanks for and appreciation of the kindness shown and assistance rendered us in our late sorrow and bereavement, by relatives, friends, and good Samaritans of Jackson, Clinton, our home community, and other places.

May the Lord bless and keep you all.

Dr. J. W. W. Lyle,
Matthew Lyle,
Maggie Lyle,
Gilbert Lyle.

School Desks
Opera Chairs
Folding Chairs
Kindergarten
Chairs
School Supplies
Blackboards
Southern Desk Co., Hickory, N.C.



MRS. ANNA ELLIS DEXTER
Mezzo Soprano
VOCAL INSTRUCTION
Special Preparation in
Evangelistic Singing
Sight-Singing and
Ear-Training Classes
Room 12 Woman's Building
Cor. Jefferson and Third Streets
Memphis, Tenn.

In Primitive Days

How fortunate we are to live in modern times when every man can work and make an individual success.

In primitive days this was not possible. The world progresses as men accumulate money—save yours with us.

SAVING

The Merchants
Bank & Trust Co.
JACKSON, MISSISSIPPI

J. M. Hartfield,
President.
O. B. Taylor,
Vice-President.

MISSISSIPPI WOMAN'S COLLEGE

We are now ready to reserve rooms for next session. Send Reservation Fee of \$12.50 now.

We have not had a vacant room in six years.

J. L. JOHNSON, President
Hattiesburg, Mississippi

COLLEGE COLUMN

M. S. C. W. News Notes
Who's Who

A champion debater. A good speaker. An original thinker. A self-starter. A faithful worker. A loyal S. S. Class President. Well, is it necessary to enumerate other achievements and accomplishments? Hardly. Her name is engraved on the Loving Cup for Debating, her name has gone out as author of a splendid article, "What kind of a sermon do students like," which was a talk she gave at the Student Conference in Hattiesburg, but more than that her name is impressed on the hearts of the girls in the B. S. U. in general and in the Euzelian S. S. Class in particular. Leona Wilkey is all of these things, and then some! She is in Group 11 in her studies, has served on two Y committees, and has been selected as vice-president of the B. S. U. for next year.

The Whitfield S. S. Class was conducted on last Sunday by the "Angle Method." During the week these angles had been assigned and on Sunday morning the lesson was discussed as follows:

Connection	Lillian Broadway
Lesson Story	Cora Webb Bass
Biography	Lorene Jones
Orientalisms	Margaret Myers
Principal Teachings	Rosanel Aldridge
Central Truth	Myrtle Baker
Point of Contact	Elizabeth Tarver
Illustration	Irene Dale
Practical Application	Lucile Spain

Mary Parks, the chairman of the Membership Committee, reports a very interesting meeting on last Tuesday afternoon. After the devotional and roll call, the absentees were checked and a discussion was held concerning plans for getting absentees back. At the next meeting plans for next year will be discussed.

Aileen Eitel is at work for our Baptist Student Building. She brought in two more checks this week—one from a friend, and one from her Intermediate BYPU at home.

A lovely banquet is being planned for the S. S. Orchestra on next Saturday night at the Gilmer Hotel. This is made possible by Mr. W. N. Puckett, the S. S. Superintendent. The "college party" of the Orchestra is certainly to be congratulated upon their efficiency and faithfulness. Miss Marcie Morris has been the accompanist; Elizabeth Conn, Margaret Shields, and Florence Mitchell have played violins; Willetta Miller played the saxophone. These, with the clarinets, cornets and other violins from local folk, have made up our orchestra for this year. They well deserve the banquet.

Surely one of the most helpful and interesting of the Conferences during the Southern Baptist Convention was that of the Student Secretaries from over the South. There came together for the first time in the history of Southern Bap-

tists a group of distinctly student workers to discuss student problems, to exchange ideas, to plan for the future, and to "get acquainted." It was a great treat, a tremendous inspiration and a glorious gathering—one that had long been looked forward to by many who have been in the work for several years.

Many parents and friends of the Baptist Girls will be attending the Commencement next week. We want them to feel perfectly "at home" in The Baptist Room; a cordial welcome awaits them. If you do come to Columbus, one of the points of interest is "Our Baptist Room," and another is "Our Baptist Lot." See them both!

CANZONERI IN KENTUCKY

I have just returned from the Kentucky B. Y. P. U. Convention which met at Pineville, Ky. I had the privilege of leading the singing during its sessions.

Lyman P. Hailey, an alumnus of Mississippi College, is the State B. Y. P. U. Secretary of Kentucky. He is doing a marvelous work with those young people and a monumental work for the Lord.

There were about seven hundred delegates in attendance besides many visitors. The Convention could not have met in a more beautiful place—right in the heart of the Cumberland Mountains of south-east Kentucky. There were many high moments in the Convention. One of these was Sunday morning when Dr. Kyle M. Yates brought the message on consecration. About thirty young people answered the call for special service. Another great hour was Sunday night when, under the leadership of the Spirit, about five hundred pledged to win at least one person to the great Savior, during the summer.

Before leaving the Convention I had the joy of leading an Italian, a business man of Pineville, Ky., to Christ.

Blessings on the Baptists of Mississippi and the Record.

Yours for service,

—Joe Canzoneri.

COMMENCEMENT AT
SOUTHWESTERN SEMINARY IS
SCHEDULED FOR MAY 26-29

By Lewis A. Myers

Southwestern Baptist Theological Seminary will have its eighteenth annual commencement May 26-29. Among the features of the occasion will be the commencement address Tuesday evening by Dr. James W. Lynch, Professor in Wake Forest College, North Carolina. Congregational singing, the invocation, and special music will precede the address.

On Wednesday evening, May 27, the School of Gospel Music of the Seminary will render "The Holy City." This occasion each year draws music lovers from points throughout Texas and adjoining states. The Choral Club of the Seminary Hill Church and the Seminary orchestra will assist in the program.

Another special occasion will be the address to the School of Re-

ligious Education, delivered by Dr. John L. Hill of Nashville, Tennessee. During this part of the exercises Fred Terry, Class Representative, will also read a paper.

The Baccalaureate address will be delivered by Dr. Robert G. Lee of New Orleans, Louisiana, at 10 o'clock, Friday, May 29th. The Training School hour is arranged for Thursday night with Mrs. W. C. James, President of the Southern W. M. U., speaking. The class address will be given by Miss Lucy Lagow, Class Representative.

Throughout the commencement exercises the periods will be interspersed with music, with special introductions, and with the awarding of Degrees to the graduates in the various Departments of Seminary work. There will be 110 graduates. In the course of commencement week there will be a Senior-Alumni luncheon, a campus social and band concert, and a reception to the graduates tendered by President L. R. Scarborough.

Throughout the session's work a wonderful spirit of fellowship has been manifested. The student personnel has been high, and efficiency and thoroughness have been shown on every hand.

Seminary summer school will open June 1st.

BROTHER T. J. MOORE AT
PRENTISS AND SEMINARY

I have just had Brother T. J. Moore, our new colporter, with me at Seminary and here in Prentiss. His work with me was very acceptable. As a result of his visit to my field many more of our people are reading The Record. He sold some good books also and created interest in others. Brother Moore has been one of our most active and successful pastors. But he feels on account of his voice not being clear any longer that he must give up the pastorate and also preaching. He loves to preach, but on account of the condition of his voice he doesn't expect the brethren to use him in their pulpits as he visits their fields, but he wants to give himself entirely to his colportage work. Use him brethren. He will be a blessing to your people. His heart is in his work and he knows how to do it. Keep him busy.

Write him at Hattiesburg. You will not regret having him.—J. B. Quin.

Verona

Verona Baptist Church is expecting great things this summer. We hope to have the Lee County Association with us the fifth Sunday in May.

Beginning June 12 a Daily Vacation Bible School will be conducted for four weeks, in July a Sunday School Institute will be held and Bro. J. B. Lawrence will be with us in our meeting, beginning the second week in August.

Last but not least, we will have B. Y. P. U. Study Courses for the Junior, Intermediate and Senior Unions. We don't see how a Baptist Church can be satisfied without a union for the young Christians.—Member.

IN MEMORIAM

In Memory of J. A. Moore

Mr. Moore was born in Amite county, Mississippi, April 16, 1867. In the year 1886 he was married to Miss Luella McGehee and to this union were born six children, Mrs. Donis Ball, Mrs. Avis Hart, L. A. Moore and S. L. Moore, two having died young. His first wife died Feb. 16, 1921. On August 7, 1924, he married Mrs. A. D. Barton, who walked faithfully by his side until his death, which occurred on April 1, 1925.

He united with Mars Hill Baptist church years ago. He drew his letter in 1907 and went into the organization of Thompson church and was ordained a deacon. He was also treasurer of the church and served faithfully until his death. He was an upright citizen, a devout Christian, and was highly esteemed by all who knew him. He died in the triumph of faith. Funeral services conducted by Rev. E. Gardner, assisted by Rev. R. R. Jones. May the blessings of God rest upon his children and beloved companion, is the prayer of your committee.

N. E. Edwards.

Mrs. Alvah Mason Ballenger

In memory of our sister, Mrs. Alvah Mason Ballenger, who departed this life February 23, 1925. Sister Ballenger was near thirty years of age and for fifteen years has been a faithful member of the Baptist church and Sunday School. Twelve years ago she was married to Mr. Mose Ballenger, and to this union four children were born, one son, who preceded her to the heavenly home eight years ago, and three little girls left here to go through this world without mother. May the Lord ever bless and help them to grow up for the Lord—like mother, and that the influence of this sweet mother may long live.

Sister Ballenger was sick about three years before her death and suffered very much, but was patient and cheerful to the end. Just one day before she bid us farewell our pastor went to her bedside and read and prayed with her and she enjoyed it so much.

1. Resolved, That the church has lost one of its best members, but our loss is heaven's gain.

2. That we may all live the life that Sister Ballenger has lived that we may leave behind us the sweet testimony that she has left with us.

3. That we bow in humble submission to the Lord's will.

4. That this be spread upon the Baptist Record and that a copy be sent to the family of this sister.

Weep not dear loved one

For Mother, wife and daughter is only sleeping,

And her soul the Lord is keeping.

On the road to joy divine

Bravely fight and never falter

Heaven's bliss will soon be thine.

Mrs. A. D. Clyburn,

Mrs. T. L. Hitt,

Miss Mittie Clark,

Committee.

OBITUARY

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 A. D. Clyburn,
 T. L. Hitt,
 Mittie Clark,
 Committee.



MEN'S BIBLE CLASS, LOUISVILLE, MISS.

The cut shown above, presents the Men's Bible Class of the Louisville Baptist Sunday School. This class reached its highest mark April 12th,

when 129 men were present. W. J. Webb is teacher; J. T. Webster, President; R. T. Parker, First Vice-President; J. M. Lewis, Second

Vice-President; J. R. Holmes, Third Vice-President; G. P. Watson, Secretary; W. A. Taylor, Treasurer; B. C. Hurt, Reporter. F. L. Fair is

Superintendent of the Sunday School. On April 12th, 452 were present in the entire school.

FIFTH AVENUE, HATTIESBURG, REVIVAL

We have just closed our first evangelistic engagement in Mississippi. The meetings were with the Fifth Avenue Baptist Church of Hattiesburg, and their good pastor, Rev. D. A. Youngblood. The brethren of this church and of Hattiesburg in general were very kind and appreciative toward the visiting minister, and I am deeply grateful for the hospitality and goodness of Mississippians to a Louisianian. In my closing message I announced that Mississippi lies along the east side of Louisiana, and that I was glad of the privilege of travelling east again, in search of more light.

The results of the meetings were very pleasing. There were a goodly number of conversions and accessions to the church by baptism and by letter, the enlarged program of the church was consolidated and strengthened, and the plans for a new \$30,000 building greatly set forward.

Fifth Avenue Church of Hattiesburg is delightfully located for the growth and development of a great church, there are among its present members some of the Lord's choicest saints, and every indication points to continued and increasing advancement.

Brother Youngblood has a wonderful grip on the hearts of the folks and ranks high in the estimate of the people of the city. He is one of the purest and cleanest spirits I have ever known and a worthy and capable minister of our Lord's Gos-

pel. This is my second engagement with him in revival work, and my esteem and appreciation for him have been greatly increased.

I am in love with Mississippi, and would not object to remaining permanently in the state.

—C. P. Roney.

REV. C. E. WELCH IN GEORGIA

By a delightful permit of Providence I was enabled to get my old time friend and former pastor, Rev. C. E. Welch of Canton, Miss., to preach two weeks to my home church, the Woodlawn Baptist of Augusta, Ga., from April 21 to May 3, sending him home in time to attend the S. B. C.

Brother Welch is not of the sensational, spectacular type, makes few propositions, but these GEORGIA people had rarely heard such preaching and were very free in their expressions to this effect.

The tone of his gospel has the Apostolic ring and makes one sure of his faith and steadfast in his doctrine.

The visible results were only eleven, all for baptism, but there were local causes that accounted for this to-wit: The church was pastorless, did no advertising, three other meetings were in progress in the city that were well advertised, and mainly the minds of the people were all astir on the selection of a new pastor, which was done on the last day of the meeting. Politics and religion just would not mix, and the consequence was many earnest gospel messages were ineffective as to conversions.

But it was such a joy to have this friend of former days in my home those two short weeks and live over the old scenes when we lived across the street from each other in the dear old village of D'Lo, "away down yonder in the piney woods", when the beloved W. R. May was the first citizen of the town and his good wife dispensed mail and good cheer at the postoffice.

"Those days are past and gone", and many of those we loved and

with whom we wrought as preacher and teacher have crossed over the river.

May the good Lord richly bless Brother Welch and his people of Canton who are fortunate indeed to have such a pastor.

His brief stay made more real than ever to me the injunction, "Make new friends, but keep the old; the former are silver, the latter are gold".

—T. M. Kelly.

HOME MISSION BOARD

STATEMENT OF RECEIPTS AND GIFTS, AND EXPENDITURES OF GENERAL FUND

RECEIPTS AND GIFTS

	75 Million Campaign Receipts	1925 Campaign Receipts	State and Campaign Expenses		
			Designated Receipts	75 Million Campaign	Net Receipts
Alabama	\$ 27,367.36	\$ 3,664.49	\$ 2,223.92	\$ 3,609.53	\$ 29,646.24
Arkansas	1,206.48	6,500.00	1,214.43		8,920.91
District of Columbia	1,124.68	5,900.86	51.50		7,077.04
Florida	21,875.26	4,848.42	1,915.03	1,762.78	26,875.93
Georgia	52,548.03	13,337.30	3,877.55	3,987.57	65,775.31
Illinois	1,070.03	4,461.20	431.90	1,070.03	4,898.10
Kentucky	46,414.50	21,417.71	861.77		68,698.98
Louisiana	13,816.99	4,231.33	2,206.81	1,252.59	19,002.54
Maryland	9,880.89	2,200.00	171.08		12,251.97
Mississippi	41,844.46	8,217.06	1,924.22		51,985.74
Missouri	15,427.09	10,917.96	2,287.65	236.93	27,495.77
New Mexico	1,552.86	648.17	214.56		1,240.08
North Carolina	60,938.34	18,145.86	505.29	3,641.93	75,947.56
Oklahoma	11,304.16	3,643.15	1,915.95	1,308.91	15,559.35
South Carolina	7,969.94	3,235.24	2,567.61		13,768.79
Tennessee	25,909.81	11,523.74	1,368.09	1,690.01	37,111.63
Texas	15,529.85	24,591.30	7,183.35	1,300.00	46,004.50
Virginia	77,887.52	37,217.25	6,869.90	6,150.41	115,824.25
Panama		716.31			716.31
Other States		41.78			41.78
Miscellaneous	2,250.62		1,314.56		3,565.18
	\$435,909.87	\$184,559.12	\$39,105.17	\$27,181.20	\$632,392.96
Total Receipts for year for General Fund					\$632,392.96
Receipts for Church Building Loan Fund					\$ 23,794.88

Here is Convention's Plan for Paying Our Debts

To the Southern Baptist Brotherhood:

The Southern Baptist Convention has again committed itself without reserve to the principle of a cooperative program as offering the best and only method of properly maintaining all our Kingdom enterprises and paying our denominational debts.

Accordingly, to its newly-appointed Commission on the Cooperative Program the Convention has entrusted the initiative in raising funds sufficient to care for the needs of all our general Baptist work—state missions, home missions, foreign missions, ministerial relief, and Baptist schools, orphanages and hospitals. Your Commission believes this method embodies good common sense and offers a practical solution of all our financial problems. As members of the Commission we would cordially recommend to all our churches everywhere the acceptance of this method as their working plan for the following reasons:

1 Because it is the New Testament plan. It asks every one to give every Lord's Day as God prospers, taking the tithe as the measure of the proportion of our giving.

2 It is a practical solution of our financial problems. \$5,000,000 (possibly \$11,500,000 for State and Southwide objects) is indeed a modest objective, but if this amount be realized for distributable purposes for Southwide activities from the contributions during this Convention year, it will very substantially reduce the debts of all institutions and activities, and especially of our Home and Foreign Mission Boards, and maintain our work in a creditable way.

3 It provides for the maintenance of all of our activities with reasonable adequacy. We call special attention to the fact that provision is made for the building program of the Southern Baptist Theological Seminary which anticipates the payment of a moderate sum through a period of years.

4 Not only the Convention itself is committed to this plan, but the state and Southwide institutions and activities accept this as the best and only method of financing these enterprises because it provides for the regular systematic support of all of them by all of the churches and individuals rather than the few.

In view of these facts we call upon our interested and informed brethren and sisters to give worthily as God has prospered them, both of their money and their time and effort in enlisting others. The accomplishment of the task depends not simply upon the proportionate and even sacrificial giving of a limited number of our brethren and sisters, but upon the enlistment of the great number who do not now give. We call upon our pastors, laymen, deacons, Sunday school superintendents, W. M. U. workers, B. Y. P. U. officers, and heads of institutions and activities, to give themselves at once to this Kingdom task.

Your Commission does not believe there is any reason for great discouragement. God is blessing our work at home and abroad and general business and world conditions are now more favorable than for several years.

We would call upon our people to humble themselves before God and to pray every day for our denomination that God will give to us the spirit of unity, hope and confidence.

Your Commission, as the creature and the servant of the denomination, gives itself to the work committed to it by our Convention with faith in God, faith in our brethren and sisters and the Kingdom necessity of doing God's work in this way.

In publishing this appeal we would urge upon our churches that beginning in June and continuing every month throughout every year they contribute weekly as large an amount as possible for our general denominational causes represented in this Cooperative Program, this amount to be forwarded each month to state headquarters and there distributed among the various causes upon the basis of the percentages agreed upon.

COMMISSION ON CO-OPERATIVE PROGRAM

J. E. Deard, Ala., Chairman
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B. D. Gray, Sec. Home Mis. Bd.
I. J. Van Ness, Sec. S. S. Bd.
Wm. Luskford, Sec. R. & A. Bd.
J. W. Cummack, Sec. Ed. Bd.
J. T. Henderson, Sec. Laymen's Movement
Mrs. W. J. Cox, Pres. W. M. U.
Miss Kathleen Mallory, Cor. Sec. W. M. U.
E. Y. Mullins, Pres. Southern Bapt. Theolog. Seminary
L. R. Scarborough, Pres. Southwestern Bapt. Theol. Seminary

B. H. DeMent, Pres. Bapt. Bible Inst.
D. F. Green, State Sec. for Alabama
J. S. Rogers, State Sec. for Arkansas
S. B. Rogers, State Sec. for Florida
A. C. Cree, State Sec. for Georgia
B. F. Rodman, State Sec. for Illinois
C. M. Thompson, State Sec. for Kentucky
E. D. Solomon, State Sec. for Louisiana
W. H. Baylor, State Sec. for Maryland
R. B. Gunter, State Sec. for Mississippi
A. J. Barton, State Sec. for Missouri
C. W. Stumph, State Sec. for New Mexico
J. B. Rounds, State Sec. for Oklahoma

C. E. Maddry, State Sec. for North Carolina
C. A. Jones, State Sec. for South Carolina
O. E. Bryan, State Sec. for Tennessee
F. S. Groner, State Sec. for Texas
R. D. Garland, State Sec. for Virginia

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Mrs. Chas. M. Thompson, Tennessee
Mrs. J. Clyde Turner, North Carolina
Mrs. Elsie Harrison, Arkansas
G. W. Puryear, Arkansas
John E. Briggs, District of Columbia

J. D. Adcock, Florida
W. H. Major, Georgia
C. C. Allen, Illinois
W. S. Farmer, Kentucky
J. H. Tharp, Louisiana
E. H. Marriner, Mississippi
R. M. Inlow, Missouri
A. L. Maddox, New Mexico
R. J. Bateman, North Carolina
C. C. Morris, Oklahoma
W. J. McGlothlin, South Carolina
J. H. Anderson, Tennessee
J. H. Pace, Texas
J. T. Watts, Virginia